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A Reformed Weekly

October 9, 1992/48th year of publication/No. 2324

Thinkbit:

Worship can be entertaining. Worship can be richly nourishing. I have pleasant memories of worship being both of those things to me. But those are not the reasons God calls us to worship.
Douglas Brouwer *Perspectives*, Feb. 1992

Ontario shrine receives skull of Jesuit martyr

Photo taken from Francois Du Creux, *Historia Canadensis.*
An excerpt from a 1660 engraving "Noble Death of Certain Fathers belonging to the Society of Jesus in New France" showing a serene Brebeuf being scalded, a mockery of baptism envisioned by the unknown engraver.

Bill Fledderus

MIDLAND, Ont.—Another sacred bone attributed to 17th century Jesuit martyr St. Jean de Brebeuf—the left half of his skull, to be precise—has arrived at the national Martyr's Shrine in central Ontario, 343 years after he was tortured to death by Iroquois warriors.

On September 27 an estimated 11,000 people celebrated the official donation of the relic by the Jesuits of Quebec to the Jesuits of Ontario, who operate the shrine. The ceremony was conducted by Toronto archbishop Aloysius Ambrozic.

"It was a joyous ceremony—six hours of joy," says Des Burge, director of communications for the archbishop, on the phone from Toronto. He witnessed hundreds of people surge forward after the proceedings in order to kiss, or at least touch, the silver reliquary.

Burge explains that veneration of the skull is not superstition. "St. Jean de Brebeuf was a man who was close to God. He can intercede with God on behalf of Canadians today. Of course it's God, it's Jesus Christ whom we worship, not saints or relics. But that skull is a concrete reminder of an exemplary man, a reminder of what God can do through his chosen people."

Burge believes the donation of the skull will lead to increased prominence for the Jesuit martyrs. "Brebeuf's popularity is certainly on the rise [with Canadian Catholics], in relation to other saints," he says.

A founder of Ontario Catholicism

Brebeuf, who has only been recognized as a saint since 1940, was a French missionary who in 1626 moved to the shores of Lake Huron to evangelize the Huron people, thus becoming the first Jesuit missionary in what is now Ontario. (He was preceded by the Recollect fathers).

Brebeuf quickly mastered the Huron language and supervised the preparation of a Huron grammar and dictionary. He reportedly had visions of the cross and of his own future martyrdom, which were fulfilled in 1649.

Other Jesuits recovered the martyrs' bones and brought them to Quebec, where they were kept until the Jesuits were forced to leave. They left the skull with the Ursuline nuns. But when the Jesuits later returned, the Ursulines refused to return it. The dispute was solved in 1840 by a misguided application of the wisdom of King Solomon: the skull was sawed in half. Today the right half of the skull remains with the Ursulines in Quebec City.

Though the half-skull which arrived at the Martyrs' Shrine appears to be an entire skull, the right half is only a synthetic reproduction.

The Martyrs' Shrine, the only one of its kind outside Quebec, was built in 1926 and visited by Pope John Paul II in 1984. It honours Brebeuf and seven other 17th century Jesuit martyrs, and is complemented by a nearby full-scale reconstruction of Ste.-Marie-among-the-Hurons, the mission Brebeuf headed for four years. Previously the shrine contained only a few tiny bone fragments from the martyrs, though the fragments have apparently already been instrumental in dozens of miraculous healings.

In this Issue:

Few people realize that the credit union movement was started by a humble priest.....p. 8

Three articles offer a unique perspective on evangelism...pp.9,10

The Last of the Mohicans is an epic film based on a novel by James Fenimore Cooper..pp. 6, 7

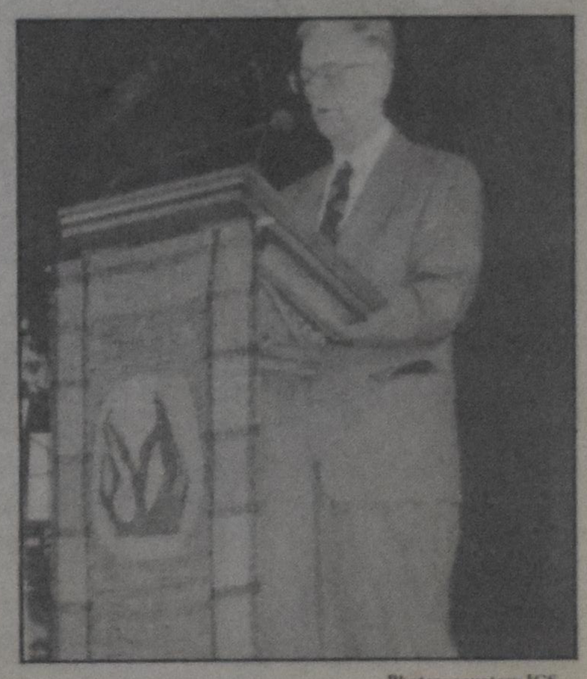
Institute remembers 25 years of claiming learning for Christ

Bert Witvoet

TORONTO — The Institute for Christian Studies (ICS) celebrated its 25th anniversary by focusing on the theme "A Cloud of Witnesses, a Community of Learning." Some 300 'witnesses' attended the festive occasion held in the Convocation Hall of the University of Toronto on Sunday evening, September 20.

It was an evening in which the past was resurrected in glowing acknowledgements, eloquent litanies and greying people who used to play a significant role at the ICS. The Institute for Christian Studies, which in 1956 began as a university movement known as the Association for Reformed Scientific Studies (ARSS) and later as the Association for the Advancement of Christian Scholarship (AACS), basked itself in the warmth of remembrance.

Four founders of the ARSS were honoured in absentia, three of them posthumously: Francois Guillaume, Pieter Speelman, Casper Vanderiet and Henry Venema. Vanderiet was too ill to attend the ceremony. Two more founders were honoured in person: Paul Schrotenboer and Evan Runner. Dr. Runner, who is fondly remembered as a spiritual father by many Calvin College alumni, received a standing ovation.



Photos: courtesy ICS
Dr. Evan Runner reflected on the vision that drives a Christian school of higher learning.

Faithful to Scriptures

Rev. Louis Tamminga of Grand Rapids, Mich., a former ICS board member, spoke on a theme taken from Hebrews 6:9-11—"Of Course God Remembers." He pointed out that as we thank God for his faithfulness, God also thanks us for ours. He offered two pieces of advice to the ICS community: always think of people and be faithful to the Scriptures.

Dr. Evan Runner, retired professor of philosophy at Calvin College, Grand Rapids, Mich., delivered the celebratory address "Reflections on the Vision." He mentioned two significant developments in his life: the coming to North America of World War II Dutch Christians and his studies at Kampen, the Netherlands.

He reminded his audience that our societies are engaged in the battle of two spirits in this age. "We must understand the nature of the battle," he said in his characteristic prophetic voice grown a little less strong and resonant over the years. "We must place our confidence solely on the Word of God. There are no passages that are not inspired for our daily living."

L.to R: Iowa businessman Glen Andreas chats with Dr. Paul Schrotenboer, while Dr. Clifford Pitt, former ICS president, socializes with other ICS supporters.

Show your love to sailors through Christmas-at-Sea

(Ministry to Seafarers)

MONTREAL/VANCOUVER — Every year hundreds of individuals, families and groups in Christian Reformed churches across Canada provide thousands of gift parcels for seafarers who are far away from home during Christmas.

These parcels are distributed by Ministry to Seafarers in Eastern Canada through harbour chaplain Barend Biesheuvel and staff in Montreal; on the West Coast through harbour chaplain Jeff Dresselhuis and volunteers in Vancouver and other Pacific ports.

Each year between five and six thousand seafarers on more than 200 ships receive a gift parcel this way. The Ministry to Seafarers adds a New Testament in the language of the recipient and delivers the packages to the ship with the request that they be distributed on Dec. 24 or 25. Most seafarers are not able to visit or even make contact with their families at Christmas time because their ship is out at sea.

Making a Christmas parcel

On Christmas Eve or on Christmas Day, the captain will read a special Christmas message which the harbour chaplain provided and everyone on board will receive a home-made present with a personal Christmas card and a New Testament in his or her own language.

To ensure that the parcels are of similar value, and to facilitate shipping, we suggest you use a small shoe box. A Christmas card with your name and address (write CANADA) and maybe a photo of your family, should go *inside* the box. Wrap each parcel with strong, attractive gift-wrap paper.

Suggestions for gifts

Calendar for next year, writing pad and envelopes, address book, letter opener, ballpoint pens, scissors, small photo album, after-shave lotion, men's cologne, money clip, games, jigsaw puzzle, shoeshine kit, toque (stocking cap), socks, scarf, gloves, bath towel, soap, tooth brush, tooth paste, comb, cloth brush, scotch tape, handkerchiefs, packaged candy, cassettes with *good* music/songs.

Shipping the parcels

When you mail a number of parcels in a big box, please mark on the outside *how many parcels* are enclosed. It saves us a lot of extra work if we can place an entire box (still closed) on a ship, as part of a larger shipment. (Many ships have 20 to 25 people on board.)

Send personal letters to us, cheques and magazines separately.

Ship by mail (most expensive), by Greyhound/Voyageur bus, or by any cheaper way you can find. Write our telephone number on the box with our address.

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Rev. Jeff Dresselhuis, 7449 Kerr St., Vancouver, B.C. V5S 3E3, Tel. (604) 434-3012

Montreal:

The Seafarers Centre, 201 Commune St. W., Montreal, Que. H2Y 2C9, Tel. (514) 844-1476

Other:

If there is a ship visitor in your congregation, ask him to be so kind as to place the parcels on board ships in your area.

Correction

In Maynard Vander Galien's Sept. 18 column, the paragraph under the sub-heading **'No chemicals'** - read: "...Phosphorous is mined from the ground in Saskatchewan. The popular fertilizer 7-7-7 contains nitrogen phosphorous and potash." It should have read: "Phosphorous is mined from the ground in Florida. Potash comes from the ground in Saskatchewan. The popular fertilizer... [etc.]." *Calvinist Contact* regrets the error.

Editor

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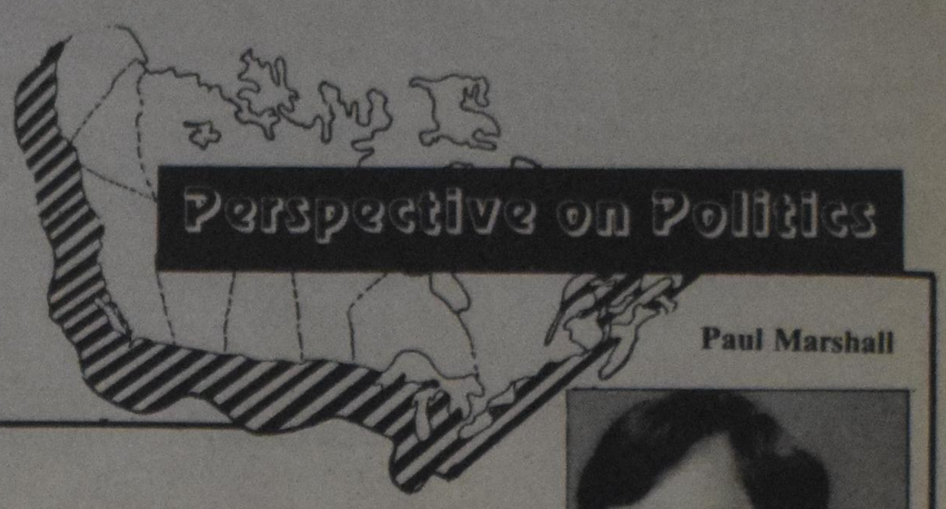
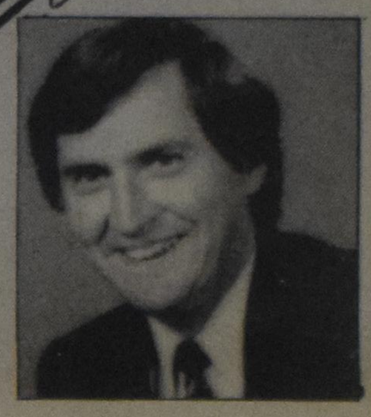


Paul Marshall



'It's all we've got'

The papers are full of news and speeches about the so-called "referendum" of October 26. In fact it's not a referendum, it's a plebiscite. This is not just playing with words: the difference is important. A referendum is binding: if it passes then it's the law, it *has to be* followed. A plebiscite is merely a sounding out, a glorified public opinion poll.

The results on October 26 will not be legally binding on our governments, though they might be morally and politically binding.

This difference allows our governments to fudge. We are *not* being asked to vote on the "Charlottetown Agreement" of August 28. Rather we are being asked to vote for the renewal of Canada *"on the basis of"* that agreement (emphasis added). In short, if the result is Yes the politicians will take it that they have a mandate to change the Constitution *along the lines* of the agreement. We don't know exactly how many changes and deviations might be allowed in this process of interpretation. We don't know exactly what it is that we are being asked to accept.

Not elitism by hypocrisy

The *process* also leaves much to be desired. Remember those cross-country constitutional hearings of the parliamentary Beaudoin-Dobbie commission? Remember those regional conferences? Remember the promises of popular consultations? In the end, they've been left by the wayside as we have fallen into yet one more federal-provincial haggle.

I don't object to government leaders designing constitutions: that's part of their job. I'm not particularly convinced that continued input from the general public is necessary, or even desirable. But I do object when governments *pretend* to consult and then don't. The problem is not elitism but hypocrisy.

The substance of the agreement itself leaves much to be desired. It moves in some good directions in seeking to strengthen regional representation in the Senate, in seeking to recognize the distinct features of Quebec, and in enhancing aboriginal self-government. However, each of these moves is fraught with uncertainty.

In each case critics (respectively the Reform Party, the Parti Quebecois, lawyers expert in aboriginal affairs) are mounting persuasive arguments that the package delivers far less than it appears to.

Are the critics wrong?

Maybe the critics are wrong. But we're not going to have time for a reasoned debate. We are rushed on as though constitutional formation were an election campaign.

Also on the down side, the welter of changes and checks-and-balances could produce a much more cumbersome, and occasionally paralyzed, federal system.

What then can be said in favour of the plebiscite? A few things, but mainly this: *that it is, in fact, an agreement* by all heads of government; that for all its defects it is *close to the only deal possible*, given Canada's internal tensions.

Each of us might be able to design better, or think we could. But could we get agreement on our results? Probably not. It may not be good, but it's all we've got. This is the attraction.

Intimately tied to it is the high probability that if this agreement is rejected, Canada will break up.

Consequently, for all its hysteria, I think our governmental line is accurate: if you don't hold your nose and vote for this you're likely to break up the country.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

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LONDON FRANKFURT PARIS MELBOURNE ROME

Pressreview

Carl D. Tuyl

Pressreview

This week Carl Tuyl's column was postmarked from the Hague, the Netherlands.

Europe held its breath while the French went to the polls on Sunday, Sept. 20. At stake was the future of a united Europe. With the smallest of majorities France voted in favour of the Maastricht proposals which call for eventual political and monetary union.

France's President Mitterand said that the country's population had made one of the most important decisions in the history of their nation. There is, however, a lot of disharmony among the nations of the European community. The French still look eastward with suspicion; the English blame the high German interest rates for the low standing of the pound; and the poorer members of the community—Greece, Spain, Portugal and Ireland—are asking for more equalization of funds. With all these diplomatic dissidents, sometimes the community members sound more like hostile siblings trying to divide an inheritance than like countries allied by treaty.

❦❦❦

With all of this going on in Europe there is as much press coverage of Canada as there is about the Humane Society on the island of Cypress. Even *Stars and Stripes*, the publication of the American armed forces, pays no attention to news from the Dominion. I must say, though, that *Stars and Stripes* does carry the Ann Landers column, as well as "Dear Abby". No U.S. soldier, of course, wants to miss those chunks of Americana.

❦❦❦

European papers do pay a lot of attention to the civil war in the former Yugoslavia. "Remarkable," was the opinion of Serbian leader Karadzic, who at a conference in Geneva hinted at the possibility of an international – religious war that would find Christians and Muslims fighting each other.

❦❦❦

Russians are about to become capitalists, and I mean all of them. Every last one of them will receive a voucher for 10,000 rubles to buy stock in privatized enterprises. There are already efforts to steal the vouchers from Russia's senior babushkas.

❦❦❦

Citizens of Europe are watching the American election campaign with amusement and wonder. The "Great American Bingo"one paper called the process. Another paper quoted the American paper *The New Republic* which wrote: "Since Bush regards politics as a low calling, he's extraordinarily cynical once he indulges."

❦❦❦

One of the developments here in Europe which is causing a lot of unrest is the fact that the big international breweries are buying out the little brewers. Beer connoisseurs are truly foaming at the mouth at the terrible thought that their favourite brew will vanish to make a place for a few standardized, pasteurized, unitized brands. Perish the thought.

❦❦❦

Italians are worried about the cost of maintaining and restoring their historic monuments. "Happy were the ancients,"they say. "They didn't have to take care of anicent sites."The vestiges of the past are a precious possession, but their upkeep is a financial burden. There is a government department, *Beni Culturali*, whose task it is to preserve the sites; but papers are reporting that the 27,000 civil servants of that ministry are mainly occupied with sharpening pencils.

❦❦❦

Eriberto Misa, director of the Philippines Bureau of Prisons, told a U.S. congressional panel that just five per cent of the 8,000 inmates at the national prison in his country were repeat offenders, compared with 60 per cent in U.S. jails and 50 per cent in Japan. The director has a simple explanation for this phenomenon: lousy food. "Here,"he said, "they do not want to return because of bad food."

❦❦❦

Last week I watched the Dutch royal cortege at the occasion of the opening of another Dutch parliamentary session: pomp and circumstance straight out of the medieval age. The most hilarious moment occurred when a detachment of soldiers dressed in ceremonial uniforms took to their posts along the route. "Atten-shun!" (and yes, they stood at attention). "Left turn" the sergeant barked again. Yes, all turned left—except one hapless guy at the end who departed in a direction opposite from his platoon. The unfortunate soul, however, got more applause from the thousands of spectators than the Queen did when she passed by sometime later in her famous golden carriage. What that soldier got from his platoon sergeant I leave to your imagination.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Church.

British Columbia's Natives establish own police force

Alyn Edwards

LILLOOET, B.C. (Canadian Scene)—A new tribal police force is now keeping the peace on seven Native reserves in British Columbia's Lillooet area. It is the first aboriginal police force in Canada's westernmost province and one of 10 now involved in Native law enforcement across the country.

This summer, federal and provincial government representatives took part in a ceremony and signing of a memorandum of understanding to provide joint funding for the tribal police force. Five Native police constables received their badges, giving them full provincial police officer status. They had undergone months of training at the B.C. Justice Institute in Vancouver.

The tribal police cover a vast area of land involving seven communities stretching 160 kilometres through the interior of British Columbia. It is a 15-month pilot project initiated by the Stl'atl'imx Tribal Council, the B.C. government and the federal government of Canada.

Important for justice

"This is an important first step in improving policing services on First Nations lands,"says B.C.'s attorney general Colin Gabelmann. "The officers sworn in are fully accountable to the community they serve in the same way as are other police in the province. These new constables will provide policing services that are culturally suited to the needs of the First Nations people of the Lillooet area."

Out on patrol, constable Eugene Pierre drives a new white patrol car which proudly displays a Stl'atl'imx Nation Police logo on its doors. As he drives through the campground at Seaton Lake, just east of Lillooet, he talks with pride about the concept of aboriginal police working with their own people.

"The difference is people who break the laws will be more accountable to the people they live and work with on a daily basis. We won't be any easier on them than the regular police will. But we do have a better understanding of the problems our people have."

The new police force is governed by a board of directors with members drawn from all seven communities it serves and is led by chief constable Oliver Williams, a 24-year veteran of the Royal Canadian Mounted Police.

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- *provides opportunities for contact and discussion for the Christian community.*

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Are we North American Christians really a royal priesthood?

According to John Michael Talbot, a Franciscan priest who is best known as a musician/songwriter, North American Christianity is a heretical religion. When Talbot says "heretical," he isn't talking about doctrine, about wrong views of the sacraments or the Bible. By "heretical" he means false life style. The word *orthodoxy* means "right praise" to him.

Talbot believes that the lives of North American Christians preach a false gospel: the gospel of materialism. "There is too much North American in us and not enough Christianity," he said as he performed in front of 700 enthusiasts gathered in Jubilee Fellowship Christian Reformed Church in St. Catharines, Ont., on Sept. 30.

Independently gluttonous

Talbot pointed out that the North American way of life preaches materialism, sexual promiscuity and rampant individualism, also known as "the declaration of independence" from God and other people. He reminded his audience that when five per cent of the world's population consumes 60 per cent of the earth's resources, that's sinful. "Independence does not even exist," he said. "We are dependent on God and interdependent on each other. Instead of being North American Christians we should be Christians in North America."

Talbot's music and lyrics tend to move in the contemplative tradition. Listening to him produces a quietness within the soul. Talbot could have added that one other characteristic of a North American lifestyle is impatience and activism. As I listened I felt some of the rush of my own North American lifestyle run itself out on the vast sandy shore of his quiet and deliberate way of speaking and singing. The monastic tradition does have a message for a hasty and time-consuming (and time-consumed) generation.

Talbot reminded his audience of how in earlier centuries worshipers would attend a church service for three hours — while standing. There were no chairs then. Which church could possibly survive if it offered three-hour-long services without chairs today?

We are indeed "royal spotten" as my wife once said to one of our kids when she meant "spoiled rotten." The 20th century church of Christ in the West too is "royal spotten."

Holy royalty?

I like that phrase. *Spotten* in Dutch means "to make a mockery of." "Royal spotten" reminds me of how we are supposed to be a royal priesthood but we make a mockery of it. I thank God for choosing a priest like John Michael Talbot and calling him to show North American priests like us how we can recapture our royalty by being distinct; that is, by living a life that is *different* from the North American way of life.

Centuries ago the Apostle Peter eloquently reminded believers that they were "a chosen people, a royal priesthood, a holy nation, a people belonging to God" (1 Peter 2:9 and surrounding passages).

That message is just as true today. Christians in North America, too, are called to be "aliens and strangers in the world, to abstain from sinful desires, which war against your soul" (1 Peter 2:11). Whether we are in a church or on the street, in the words of one of the songs Talbot sang, "we're standing on holy ground."

BW

God loves a cheerful garbage picker

Trash hunting can be a pleasurable experience. In our town we used to have designated pick-up days for large items. On those days the curbsides would resemble scattered flea markets. But the last few years any normal garbage pick-up day can be used to get rid of large items.

So the piles of goodies are now spread over the whole year. That makes it less convenient for professional garbage pickers who would otherwise be cruising the streets from dusk to dawn on those special days. But for occasional pickers like myself, it works fine.

Priceless junk

Whenever I drive past a pile of garbage that sports more than the usual cans and bags, I inadvertently slow down and quickly scan the heap for reusable items. Not that we need more stuff ourselves, but there are others we know who do — our children; refugees. When you've lived in Europe during the Second World War and have gone through an immigrant experience to boot, you learn to know the value of things. And some very valuable things are sometimes thrown away.

The other day I was taking my early morning walk when I came across a perfectly good, somewhat paint-splashed and dirty picnic table with a sign that read: "Please take me." I quickened my step homeward and awoke my friend who had recently come from Ethiopia.

"Let's pick up that picnic table before someone else does," I said to him. "It's just the right thing for when you move to your new place next month." He got up and came along in our silver Tercel. We picked up the table and placed it upside down on the car roof, tied it with a few ropes and slowly drove home.

I got my friend a can of red paint and within hours, after scraping the table severely, he had turned it into a brand new picnic table. One of our neighbours, who had seen the table but had decided against taking it, saw the transformation and was just a little sorry that she had not acted on her first impulse.

Scavenger and thief

Another time, a friend of mine telephoned to say that in the north end of the city a friend of his had taken a walk at 6 a.m. and had spotted a good couch. Should we pick it up? Of course we should. We arrived at the reported address in separate cars and lifted the couch to the roof of my friend's station wagon.

It had a number of removable cushions, which we mistakenly left in the couch. As my friend drove along and picked up speed, one of the cushions flew loose and landed on the side of the road. I stopped to pick it up. My friend drove on but was alerted by a passing motorist that he had lost a cushion and that a stranger was making off with it. Later on we both had a good laugh about that one.

By faith some have picked garbage

Actually, my friend and I don't feel at all embarrassed doing this. But that's because we believe in what we're doing. It's a perfect shame to throw away good stuff when others can still use it. I do believe that Hebrews 11 will some day be augmented by a list of scavenger heroes. Of them, too, it will be said that "the world was not worthy of them."

But both my friend and I agree that if it weren't for the fact that we are doing it to help others, we might feel embarassed. Why? No one who sees us knows the difference. I guess we feel we have to justify it to ourselves. Maybe there's still too much pride left in us.

By the way, if anyone is in need of a good pair of crutches, we have a pair at home. Brand new. Curbside tested. Never used.

BW

Letter

Better a 'flawed' Constitution than no country at all

A sizeable number of Canadians appear to live in a fantasy world. They seem to think that it will be business as usual if they vote No on Oct. 26. This is a frightening and irresponsible view.

Of course the Parti Quebecois will reject the Aug. 28 accord. It wants independence for Quebec and does not care in the least that in the process Canada will be destroyed. The Reform Party would no longer be able to justify its existence if it agreed, because it is flatly opposed to biculturalism and bilingualism. So it recommends rejection.

Pierre Trudeau has made his disdain known, condemning "the bullying tactics of Quebec nationalists," and the federal government's constitutional actions as "weak-kneed." No surprises so far!

To learn, however, that the National Action Committee on the Status of Women and an aboriginal women's organization have decided to work for the No side because they were not part of the Constitution-making process at Charlottetown is very disturbing, because their position does nothing to redress past and present injustices against Canadian women.

Canadian marriage

A recent letter in my local paper seemed to be arguing from the premise that nation building over the last 125 years was as futile as trying to save a doomed marriage. What a tragically defeatist attitude!

Canada's "political marriage" was no accident or a marriage of convenience. It was the result of good will, trust, respect and hard work. This "marriage" has served Canadians well until recent times, although naturally there have been strains and stresses pulling at the fabric of Canadian unity throughout our national history, as in any healthy marriage.

The Aug. 28 accord was reached after gut-wrenching toil by thousands of devoted Canadians, the first ministers of all the provinces, aboriginal leaders, politicians of all parties, as well as ordinary citizens from all parts of Canada. The consensus reached at Charlottetown was historic because it laid the groundwork for a renewed Canada.

In the real world, outside of Canada, the consequences of political break-up of a country are plain for everyone to see. Does anyone in his right mind want to see this happen to Canada? I certainly don't!

Upon returning to Canada from a recent visit to South Africa I became more convinced than ever that we should be more grateful for living in this great country.

We must do everything to keep this country united because of Canada's respected peacekeeping role as a UN member. Therefore Canada must be at peace with itself.

Participating in renewal

As a keenly interested participant in Canada's constitutional reform process during the last decade, I took advantage of the democratic opportunity given to all concerned Canadians, to submit my views on a renewed constitution last February. Submitting my ideas was not a waste of time and money. Many of my ideas about a renewed Canada are reflected in the final draft. I feel proud to have had the chance to participate in this process.

Did all my ideas get accepted? As you might guess, the answer is No.

I was quite disappointed to learn, for example, that the proposed constitution omits the rights of the handicapped, or rather physically challenged, a clause that I strongly recommended. To be physically challenged is familiar territory for me, because I have suffered from rheumatoid arthritis for more than 15 years.

To be sure the process of political reform does not stop, but will continue after Oct. 26 if we vote Yes. This fact was shown a few days ago, when Joe Clark, Canada's excellent constitutional affairs minister, indicated the government's willingness to include an amendment to address the concerns of the physically challenged in the proposed constitution, providing the outcome of the referendum is affirmative.

Continued vigilance and constructive criticism of our politicians and political system remains the responsibility of all Canadian citizens after having cast a Yes vote Oct. 26. That is the kind of Canada I and my family want to be a part of, as we prayerfully face the opportunities and responsibilities of the 21st century. God bless Canada.

Henry Lammers,
St. Catharines, Ont.

ROOFTOP MUSINGS

ALYCE OOSTERHUIS

On being indispensable

For years I have thoughtlessly used the phrase that "no one is indispensable" whenever others would lament the retirement or career change of some particular valued individual. However, a recent sermon stopped me short in my tracks when, in stressing the inherent uniqueness of every created human being, we were admonished to recognize that each of us is indispensable. In playing with that thought, I have come to the conclusion that not only is each of us indispensable, but each one of us also makes a substantial difference in the lives of those around us.

Recent family events have brought this latter notion to the forefront of my awareness. For the past two months we have had an addition to our family: a Dutch high school senior has come to live with us for a year. She is the daughter of old friends and hence she has been "adopted" into our family for a year. Thus far, the experience has made me realize some of the tensions and changes foster parents must experience regularly. Adding one additional person to a household essentially changes that whole family's pattern of interaction.

Adjustments

Our oldest son is no longer the oldest child in the family; our daughter is no longer the only under-age female living with the competitive woes of being like her brother. Because of the Dutch factor, family dinner conversations are now bilingual, with our children increasingly becoming protective of being an English-speaking household. And in all this our foster daughter is carving a niche of her own: her drawings now also appear on the kitchen wall devoted to children's art; she has claimed one chair as hers in the living room; she competes with our son for the front seat in the car; she cooks "exotic" (is Dutch cooking ever exotic?) dishes on her Wednesday night cooking assignment. I assume that by Christmas time, the jockeying for position in the family will have settled into a routine in which each of the five of us can feel comfortable in our increased household.

Uniqueness deeper than family placement

I hope by that time each of us will also be able to recognize that our uniqueness goes beyond family position and status. The memories we hold of each other and the experiences we recount to each other involve much more than being the oldest or youngest or middle child in a family context. Too much has been written on family birth-order position that reads like the daily newspaper horoscope. These books make our youthful family position experiences the blueprint for our working, friendship, marriage and parenting behaviours. For these authors, maturation is a cumulative and continuous unfolding of early childhood with little substantial change to muddy the waters of predicting one's future behaviour. Genuine uniqueness must acknowledge more creativity and diversity among human beings than these "psychologists" would have us believe.

A year from now we will recount to each other the stories that have unfolded in these months. And yes, we will recognize that life is not the same; one person does make a significant difference.

Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at the King's College.

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Abbeyfield: an alternative approach to accommodation for ethnic seniors

TORONTO (Canadian Scene)—One of the more pressing problems of our time is the increasing number of elderly people who are well but unable to live alone, yet do not want to live in homes for the aged.

One solution to the problem is the Abbeyfield House concept. It started in Great Britain 36 years ago and has spread to Italy, the Netherlands, Ireland, Australia, South Africa and Canada.

The Abbeyfield House concept is a simple one. It involves dedicated volunteers with the organizational ability to build or purchase a house and carry out the necessary renovations to make it suitable for group living.

Each house should be capable of holding seven to 10 persons of retirement age. Each person lives in his or her own bed-sitting room (furnished with their own things) and rooms are made available for communal purposes, such as dining, television viewing and card games. The group shares the two main meals of the day and breakfast is also available. A live-in housekeeper attends to meals, does the shopping and other duties necessary to run the house.

The Abbeyfield House concept offers a way of living that is something in between an independent lifestyle in an apartment and the dependency of living in a home for the aged. Seniors have freedom from major household chores and worries, and are given the opportunity for as much companionship as they wish. Acccording to Robert McMullen, executive director of Abbeyfield Houses Society of Canada, the charges to residents are usually slightly lower than those of a home for the aged.

McCullen says that because of the relatively small numbers of persons involved in each house, the concept is ideal for members of ethnocultural groups. Elderly seniors are frequently more comfortable conversing in their mother tongue and to them "home cooking" means the cuisine of their country of origin.

In Great Britain, where there are over 1,000 houses functioning, a number are occupied by members of ethnocultural groups and have proven to be highly successful operations.

"To date, there are eight Abbeyfield Houses in Canada,"says McMullen, "and five more are in the process of being organized." The homes are in Sidney and Vancouver in B.C.; Guelph, Port Hope and Toronto in Ontario, and are shortly to be opened in Ottawa.

"Abbeyfield Houses usually start with three or four community-minded people. They form the nucleus of a 'steering committee' that determines the need for such housing and identifies those who will most benefit from it," continues McMullen.

"As soon as the committee has set its objectives it should contact us, as the co-ordinating body,"asserts McMullen. "We can advise committees in dealing with various issues: financing from both independent and government sources; selecting occupants and staff; registering as a charitable organization."

Robert McMullen may be reached at: *Abbeyfield Houses Society of Canada, Yonge Corporate Centre, 4120 Yonge Street, Suite #608, North York, ON M2P 2B8. Telephone: (416) 250-5626; Fax: (416) 250-5770.*

The misnamed war which is still being fought

Marian Van Til

The following is a short introductory/companion piece to the film review on the following page. It presents the setting for* The Last of the Mohicans, *a new film based on James Fenimore Cooper's novel of that name.

James Fenimore Cooper's tale *The Last of the Mohicans* takes place in 1757 during the last of four French and Indian wars which took place on the North American continent between 1689 and 1763. But the French and Indians weren't fighting each other, as the name implies; the British and French were, with help from the colonists and various Indian tribes—some of whom sided with the French, some with the British.

Those wars grew out of conflicts which had started in Europe, and involved not only territorial fights and the fur and fish trade, but deep-seated cultural and religious differences.

The British colonies were spread along the Atlantic seaboard, hemmed in by the Appalacian Mountains. The French claimed land along the St. Lawrence River and Great Lakes, and later, south along the Mississippi River.

The last, most crucial of the four French and Indian wars was itself referred to as the *French and Indian War* (1754-1763). It was the only one of the four to break out *first* in North America, only then to spread to Europe as the *Seven Year's War.*

Territorial disputes had become steadily more intense. The French and English couldn't agree on the boundaries of Acadia. There were also disputes in the Great Lakes region and around lakes George and Champlain (the latter now being the boundary between Vermont and New York). Both nations also claimed the vast territory east of the Allegheny Mountains to the Mississippi.

In 1756 the Marquis de Montcalm took over leadership of the French forces and seized forts Oswego and William Henry (in what is today central New York state). It is that seizure and the British attempt to regain Fort William Henry that figures in *The Last of the Mohicans.*

As we all know, Montcalm was only temporarily successful. His army of 15,000 was decisively defeated at Quebec when the British stormed the Plains of Abraham after a three-month siege of the city; then Montreal fell to General Jeffery Amherst in 1760. A 1763 treaty reduced French North American territory to almost nothing, greatly reducing French influence as well. Obviously the wars' outcome did nothing to abate French/English animosities, which were already old at the time and which Canadians, especially, know only too well continue to the present day.

The Battle of Quebec. Photo: English engraving by Laurie and Whittle

small talk

Alice Los

Harvest time is a time for Thanksgiving

It's harvest time and along the road in front of our house there's a steady flow of tractors, wagons and combines. The rest of the traffic has no choice but to fall in line behind these slow-moving vehicles which claim the rural routes of Canada this time of year—their drivers confident of their important role in maintaining the well-being of the nation.

For weeks now there has been the rumbling and groaning of mighty machines on fields near and far, sometimes well into the night. Off and on too, there has been the usual collective apprehension about an untimely night frost, but again and again the wagons with hay, straw, grain and corn have wound their way triumphantly to barns, silos and feed mills.

Don't take the weather for granted

Even so, this past summer there seemed to be a more common hankering for sun and rain in due time. There was the growing awareness that a plentiful harvest is not a Canadian birthright and can never be manipulated by hard work and human ingenuity alone. If the missing component—humble dependence on the Creator of the earth and its fullness—is now realized and accepted, it will have been a good lesson learned.

Yet ever since the first crop ripened in the Garden of Eden, harvest time has kindled joy and gladness. At this time of year fall fairs are sprouting all over the countryside, and men, women and children come carrying their best: the biggest pumpkin, the most delectable preserves, the furriest rabbit.

Celebrating earth's abundance

Those fair-goers celebrate a job well done, another bounty wrestled from the earth. They celebrate their skills, good neighbours, and enough food to last another winter. And when the last calf of the 4-H show has been shooed back into the barn, the last quilt on display has been folded into another hope chest and all the midway rides have been dismantled again, it's Thanksgiving Day.

Sadly, church services are not as popular as fairs, but the people who *do* bring their praises to the God who thought of and created the seasons know that they may rely on him—always. Therefore they can handle that much better a drought, a killer frost or a cold, harsh summer.

They know too that after Thanksgiving Day the plows will be on the fields for a while yet to restore the soil. Then winter will come and, with it, some rest for all who till the earth—until, inevitably, the whole cycle starts all over again. And that in itself they recognize as another wonderful assurance that the Maker of heaven and earth is faithful and in uncontested control.

Alice Los lives in Inkerman, Ont., close to where the agricultural action is.

Cinema summaries

Marian Van Til

The Last of the Mohicans

Rated PG
Stars Daniel Day-Lewis, Madeleine Stowe, Russell Means, Eric Schweig, Jodhi May, Steven Waddington, Wes Studi
Directed by Michael Mann

This film, shot in the mountains of North Carolina (which stand in for New York's mountains), is based on one of James Fenimore Cooper's *Leatherstocking Tales*,"The Last of the Mohicans," and on a 1936 film version of that tale.

Cooper wrote the tale in 1826 during what would later be called the age of Romanticism. The story bears marks typical of that era: it's a grand, passionate epic, realistic in a way, but also idealized. Its theme is an archetypal clash between nature and civilization, between "savages" and sophisticates. But the savages—some of them, anyway—come out ahead, at least when the whites are leaving them alone; living close to nature ennobles a person and frees one in an exhilarating way. This film version maintains Cooper's romantic sweep but has a harder, more graphic edge to which modern audiences will relate. The movie is not afraid to show some of the bloodiness of battle, or to suggest war's emotional devastation .

Ironically, though, this is essentially a love story where there wasn't one in Cooper's original tale.

Hawkeye (Day-Lewis), a white man raised by Indians after his parents were killed, and Cora Munro (Madeleine Stowe), the daughter of an English colonel, fall in love, much to the displeasure of the colonel.

Blood, sweat, tears and revenge

The tale is set in 1757 during the French and Indian War (see story on Page 6). Director Michael Mann, with his attention to detail, gives viewers a taste of the hardships of colonial life. The French win the battle depicted here and the English retreat. But a parallel and equally important plot involves Indians and their relation to the whites; not all the Indians are noble savages.

Magua (Wes Studi) is a Huron who scouts for the English but secretly spies for the French. His aim is to repay Colonel Munro for murdering his family; he will try to do that by killing Munro "and his seed" (Cora and another daughter).

The Indian who raised Hawkeye, however, is a Mohican. He, his biological son and a few others are the last of a worthy tribe which has been ravaged by whites, their greed and their diseases (see end of sidebar, this page).

Able acting

The role of Hawkeye is difficult because of its limited dialogue and its emphasis on grand gestures. Many run-of-the-mill actors would look anachronistic running through the forest in buckskin, carrying a musket. Some actors are ridiculous in "historical" roles because they can't adapt their persona to another time, speech mode, mind set and pace of life

(e.g.,Tom Selleck as King Philip in the recent *Christopher Columbus*).

But we already knew that Day-Lewis is a highly skilled actor—think of his role as the cerebral palsy sufferer in*My Left Foot,*. Here he shows he has no problem with more remote characters either. His chiseled facial features do help him look the part, but what he does with body language makes real what could be a corny role.

Director Mann attends to the tiniest detail of garb, weapons, hair styles and speech of not only the Indian characters but of the French and English as well. There's some overkill—too much running through the woods with long hair flowing in the wind and getting in the eyes. But on the whole, this is a good yarn, and certainly a visual feast.

Cooperstown known for more than baseball

Marian Van Til

Cooperstown , a picturesque village in upstate N.Y., is the home of the Baseball Hall of Fame. But long before baseball, this frontier town had a much more famous son: novelist and social critic James Fenimore Cooper (but the town was named after his father).

Cooper is still considered one of the best American Romantic novelists of the early 19th century. He was the first to seriously portray American scenes and characters instead of drawing on European situations.

Cooper is best known for his five *Leatherstocking Tales.*: "The Deerslayer"; "The Last of the Mohicans"; "The Pathfinder"; "The Pioneers"; "The Prairie." They chronicle the life of frontiersman Natty Bumppo and they contrast frontier life with society life.

Incidentally, there were no Mohican Indians; Cooper invented the tribe. However, he may have modeled them on the *Mohegan* Indians, a New England tribe which for many years remained friendly to the colonists, and who, for their efforts, were gradually forced off their lands, many of them dying of "white"diseases to which they had no immunity.

REFERENDUM COMMITTEES AND THE LAW

Who must register as a referendum committee?

Under the federal Referendum Legislation, **any person or group that intends to spend over five thousand dollars during the referendum period, for the purpose of supporting or opposing directly the referendum question, must register as a referendum committee.**

Applications for registration as a referendum committee should be sent as soon as possible to Elections Canada in Ottawa, and be received by October 26, 1992. All applications must be addressed to 1595 Telesat Court, Ottawa, Ontario K1A 0M6, or they can be faxed to 1 800 267-8549.

Note: As applications are considered in order of receipt, committees should apply as soon as possible.

To obtain additional information or an application form to register as a referendum committee, call this toll-free number: 1 800 387-2323 or 1 800 361-8935, for information in English and French only.

Jean-Pierre Kingsley

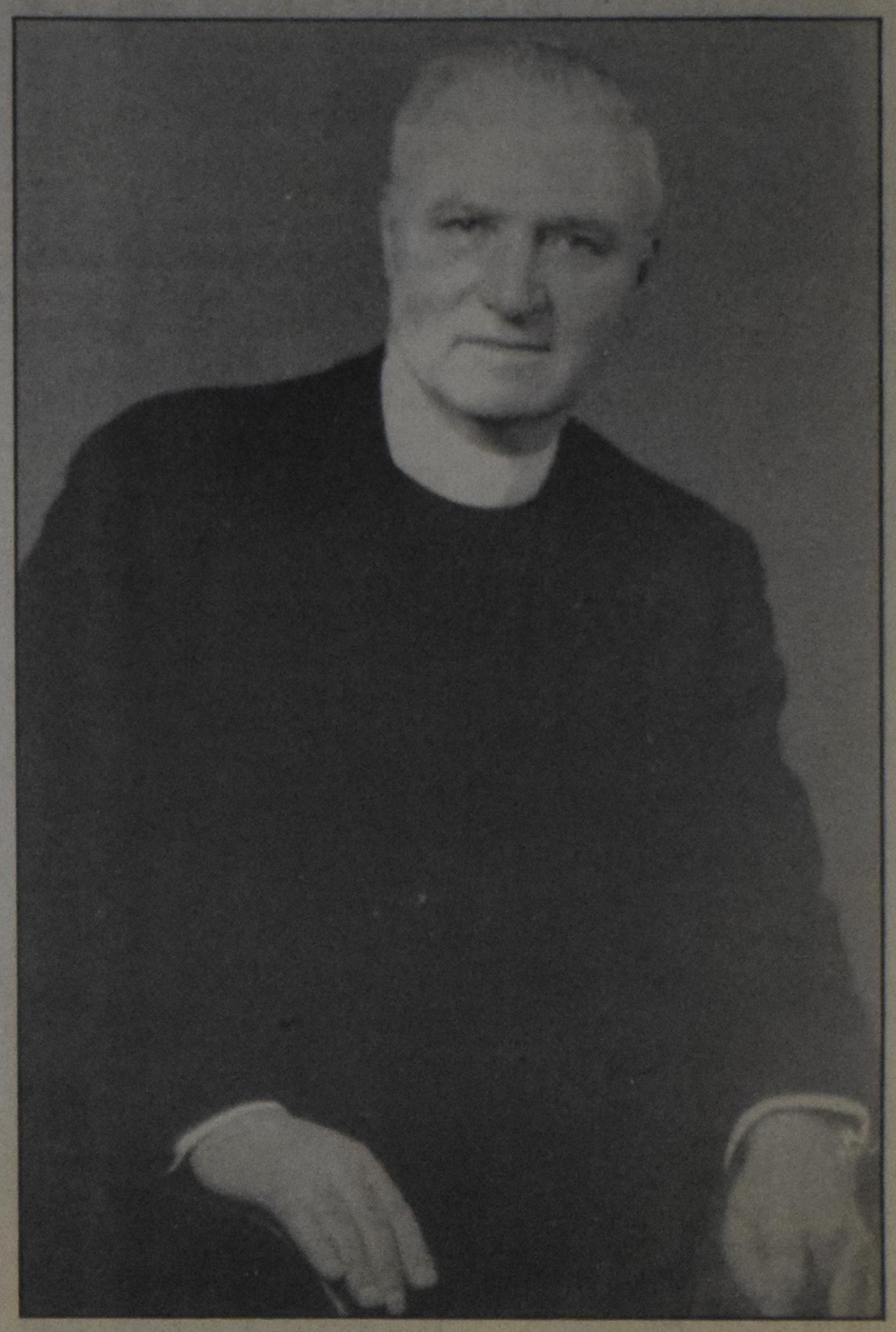
Jean-Pierre Kingsley,
Chief Electoral Officer of Canada

ELECTIONS CANADA

The non-partisan agency responsible for the conduct of the federal referendum

Feature

Margaree Man



Moses Coady. Photo courtesy John Mc Gowan

John Mc Gowan

Thirty years ago Canada lost a giant of a man — big both in stature and ideas. Basically a humble priest, Moses Coady promoted the idea of co-operation among people to such a degree that credit unions across the country are now among our strongest financial institutions.

Vancouver City Savings Credit Union, in its 43rd year of business, is the second largest credit union in the world. The largest is that of the U.S. Navy. Beyond the days of farmers and fishermen finding strength in unity, Van-City branches generally provide banking, trust, insurance and tax services as well as financial planning.

The Coady International Institute was established in 1959 in response to mounting Third World demand for training in philosophy, programs and methods of social change. It is a department of St. Francis Xavier University, Antigonish, N.S., and grew out of the "Antigonish Movement."

Developing a gift of God

The first principle of the movement states that, "Each person is endowed by God with intellectual, volitional and physical faculties which must be developed to a full and abundant life for all."

Moses Coady was born in the Margaree Valley of Nova Scotia on Jan. 3, 1882. His parents and relatives were modestly successful farmers. Big and strong as a lad, Coady was needed for work on the farm. Until he was 15 his education was irregular. But he applied himself diligently to reading and study at home.

After high school he attended the Normal School for teachers and taught school for two years. Enrolling at St. Francis Xavier he graduated in 1905.

Then he was off to Urban College in Rome where he received what he considered "the best in theological and philosophical training of the time." He returned to Antigonish to become a professor in 1910.

Antigonish movement

To this point there was nothing spectacular in his career. But his destiny was slowly taking shape. Dr. Jimmy Tompkins, a boyhood friend who'd enjoyed the big man's physical protection as a youth, saw in Coady the commanding personality needed for change. Meanwhile, the rural population of Nova Scotia was being drained as people sought better lives elsewhere.

A counter-movement sprang from church and community leaders. St. Francis Xavier University was brought into the field of adult education. Dr. Coady had become interested in educational activities off campus.

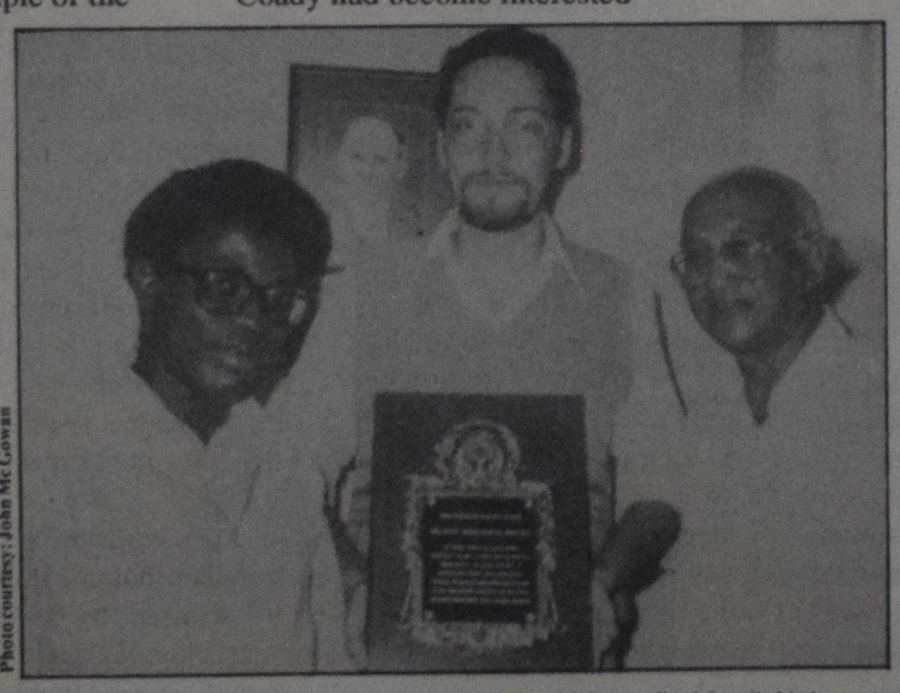


Photo courtesy: John Mc Gowan

The Coady International Institute received the World Council of Credit Unions Distinguished Service Award in 1986. Displaying the award are student president John Baudu of Ghana, lecturer Anthony Scottis, and assistant director Eric Amit.

He assisted in the first People's School started at Antigonish in 1921 by Dr. Jimmy Tompkins. Visits were made to his beloved Margaree Valley where he organized farmers for study, improved agriculture and community activities. When the decision was made in 1928 to establish the extension department at the university, Coady was the logical choice for director. He became the keystone holding together the diverse parts of the Antigonish Movement.

Ahead of his time

Moses Coady was a speaker rather than a writer. When he spoke at large conventions or conferences he often pawed the air awkwardly, his big arms flailing about. As he settled down though he used his huge hands effectively, soaring to heights of eloquence while he emphasized a point, exposed an injustice, or ridiculed absurdities.

In perceptive thinking he was a generation or more ahead of his time. Often brusque and direct, he attempted to put across ideas that were only dimly understood in his day. He taught the concepts of plenty and abundance when Canadians were pinched by the lean and hungry years of the 1930s. His listeners were harangued about waste and destruction of natural resources when this was thought to be perfectly natural. When pollution was only a shadowy idea he warned of "poisoning our earth and waters."

He called for research in industry, for regional economic planning and for scientific thinking. In the static society of 50 years ago he pointed out that institutions resisting change would eventually be destroyed by it. As early as 1930 he said, "Perhaps the only constant thing in the world is change.".

Despite his evolving "giant" image, Coady remained in many ways the humble, destitute priest.

He had become a man with a suitcase, sweeping from Antigonish to Wisconsin, on to the United Nations and over to Scandinavia. He received money gifts galore but he always contrived to get rid of them. Many a boat, set of nets or a baby was financed by him. True to his humble upbringing, he often took a childish delight in some fisherman naming an insignificant boat after him while an appointment to some lofty office would lie ignored in the inside pocket of his coat.

Most of what he wore was provided by a Protestant admirer. He was fed and housed by the university. His expenses were provided by those who took him half way around the world on speaking engagements. When challenged by a writer about holding on to some of the money he replied, "What do I need money for, boy?"

Coady organized the Nova Scotia Teachers' Union and the United Maritime Fishermen. His book *Masters of Their Own Destiny* was published in 1939 and translated into seven languages. He saw beyond the immediate objective of alleviating the grim conditions of the 1930s. It was inevitable that the movement would become international. "There is a better life for all people," he said, "if we don't find a way to filter it down to them they will seek it in revolution."

Moses Coady died on July 28, 1959. He had awaited death for some time, an eye patch and a walking cane having slowed him only slightly. Despite his great achievements he said at the end that he found his life wanting.

Lasting impact

Those associated with the Coady International Institute would vigorously deny this. During its lifetime more than 3,000 students from 111 countries have graduated from the institute. Another 10,000 or more have participated in its programs overseas.

The Coady Institute was given special recognition by the World Council of Credit Unions in August of 1986. At a forum in London the institute received the first international award for distinguished service. This was in recognition of the contribution made to credit union and co-operative development in the Third World.

Despite his humility, the Margaree Man would surely take some pride in the on-going work which he pioneered and the fact that credit unions in Canada today service over 4.2 million people and have assets in excess of $47 billion.

John Mc Gowan is a free lance writer from Scarborough, Ont.

Evangelism

Evangelizing: the Reformed dilemma

Dean Mc Rae

The Reformed community has mixed feelings about evangelism. The predominant feeling has often been that instead of evangelizing we are to focus on witnessing through our lifestyle. It is hoped that if we live Christian lives, people will ask about our faith. We need to be concerned about trying to initiate a discussion or evangelizing about our faith. This is thought to be too evangelical and not Reformed.

Such a negative view of evangelism needs to be examined. Let's use a composite character called John Reformed to summarize this perspective further. He will describe some critical views of evangelism.

This is what John Reformed says:

Evangelism is not popular, and for good reason. It has a salesmanship aspect to it that turns people off. It is intimidating. Evangelism lacks compassion and tries to sell people something they don't really want. Besides, Christianity should "sell" itself. If we live Christ-like lives people will ask us about our faith. It is good to remember too that because of some TV preachers, evangelism has a bad name and therefore we should proceed cautiously. We must be very careful not to intimidate people and turn them off of Christianity.

We are called to answer people's questions about our faith but we need not aggressively evangelize to anyone. I Peter 3: 15 does say we should always be prepared to make a defence to anyone who calls us to account for the hope within us.

Evangelism does have its place. The Bible mentions it in Ephesians 4: 11 when it says, "It was he (Christ) who gave some to be apostles, some to be prophets, some to be evangelists and so forth. Evangelism is a gift only some of us have. The rest of us should work on being more outreaching and compassionate to people and witness to people in that way rather than evangelize. To put it another way, it would be far more of a witness to the world if the Reformed community rededicated itself to Kingdom work through, say, the Reformed justice, labour and educational groups, rather than planning to make everybody evangelists.

Is John Reformed right?

Though John Reformed has some good arguments against evangelism, his criticisms are much too sweeping. The evangelism issue comes down to two main points. How important is it? And, what is the average Christian's responsibility with regards to evangelism?

The Bible is clear that evangelism is very important. In Matthew, Christ gives us the great commission "to make disciples of all nations" and Paul expands the idea in I Corinthians by saying he would go to any length, adapt to any culture, give up any freedom if it meant bringing people to Christ.

If, then, evangelism is so important, what is our responsibility? First of all, we start with hearts that mourn for the lost in this world. We are to feel a burden and grieve as Christ did for those who reject or have not heard the Gospel. If we do this we will realize that just because we do not have the gift of evangelism we can still contribute to evangelism. It is like the gift of financial giving (Romans 8). We may not have the gift to give much, but we

continued on p. 10...

Illustration by Dean Mc Rae

Elly

Jac Geuzebroek

It was at a nurses' get-together that we came into quite a discussion. "We" were the nurses at the sanitarium in Appelscha where I started my ministry, and I, their pastor.

We debated: "What is our task as Christian nurses in our daily surroundings?" Two fine young nurses told us they were frustrated. As Christians, they felt, they ought to talk about their faith, but as nurses they were not allowed to speak with the patients about such things. Such were the rules. They became quite vehement when I told them that they should not try to become "preachers" but that they had to do their work in such a way that people could see that they were Christians. They were not satisfied with that; that was too easy and too cheap, they thought.

That is why, after some 45 years I still remember Elly.

She was a patient, about 20 years old. I had seen her when visiting someone else in the ward which she too, occupied. That was all the contact we had had before that evening, a week or so after the discussion with the nurses. I was in my study, working, when the phone rang and I was asked to come as soon as possible to the sanitarium. A patient was in very serious condition and had asked for me.

I found Elly not just in serious condition, but close to death. The head nurse was sitting beside her. She told me to don a mask, like she was wearing. Elly had a serious case of "open" tuberculosis!

I leaned close to her to hear what she was saying.

She asked for prayer; I prayed. Then she very urgently tried to make us understand something that seemed very important to her! At last I knew what she was asking. She wanted to know whether heaven really was beautiful. I assured her it would be and followed this with reading some passages from the book of Revelation. She understood. Then she had a second request: there were two specific nurses she wished to come and sing for her. Could that be done?

Songs in their hearts

The head nurse left the room and a moment later she came back with two young nurses. They were the ones who had taken such lively part in our discussion a week ago!

Elly, again with great difficulty, asked them if they would please sing. She asked for two gospel hymns: "Hold Thou my Hands" and "In Heaven it is so Beautiful!"

And so, standing at the foot of the bed, those nurses sang, barely able to hold their tears and their composure. While they sang about the beauty of heaven, Elly quietly passed away. We closed her eyes and for a moment looked at the expression of utter peace on her face.

But now I had to try to minister to the two nurses who had fled from the room in tears.

I found them in an opposite room. After they had calmed down a bit, I said, "I am puzzled why Elly chose you two to sing for her! Did you have a lot of contact with her during her life?" They answered: "No, but it must be because of the way we do our work. You see, while we are working in patients' rooms we often sing all kinds of songs. We like it and the patients seem to love it. But we never noticed that it made any impression on Elly. She never reacted in any way."

Then we could finally agree together that one doesn't have to "witness" by being a "preacher," in order to let the people around you know that you serve a Risen Saviour and a Living Lord.

Jac. Geuzebroek is a Christian Reformed pastor and chaplain who lives in Whitby, Ont.

Evangelism

Evangelism is for everyone

Velva Lorenz

I can't talk to people very good." The speaker was a neatly dressed middle-aged woman. She shook her head. "I try to tell them how I feel about Jesus' dying on the cross for my sins and they look at me like I am crazy or something."

"I don't know what to say," spoke up one young man. "When I speak of the things I'm familiar with, like the joy of faith in Jesus Christ, I can see a glazed look come into their eyes and they try to change the subject."

Another earnest young man added, "know we are to witness, to tell what God has done and is doing in Jesus Christ for our salvation. But how do you put that in words that make sense to someone who doesn't know Christ?"

These are the kinds of questions church members often ask members who wish to serve as evangelists but have difficulty sharing their faith with non-Christians on planned visitations. Because the questions are not fully answered, some sincere Christians are sent untrained and unprepared to engage in one-on-one witnessing.

What is evangelism?

Perhaps part of the problem comes from not having a clear definition of evangelism. Each of us needs to recognize that it is a ministry Christ gave to us all. In Matthew 28: 18-20, he gave us the charge to bring the good news of salvation to all the world, inviting people to come into a relationship of peace with God.

Don Abdon, in *Training and Equipping the Saints*, says, "Evangelism is the mission of the church and the purpose behind everything the church says or does in the name of Jesus Christ. This mission can be carried out in diverse ways: education, preaching, counselling, service and fellowship. Evangelism deals with how we share our faith in the good news that is Jesus Christ."

If we are to make formal calls, we must first have a knowledge of the Gospel and participate in a training program to gain confidence in expressing our thoughts. The ability to communicate a warm concern and genuine love for people is needed as well. Floyd McClung comments about this in his *Fellowship Evangelism*: "People don't care how much we know until they know we care."

Don't be pushy. There should be no proselytizing, such as some sects do, to get someone to agree with our particular religious outlook. The Holy Spirit will do the "soul-winning." Our only purpose is to witness for Christ.

Some *dont's* to consider

Evangelism isn't getting people to come to church, but rather to come to Christ. Because they are sitting by us in the pew doesn't mean we have evangelized them.

We are not to try to convert people. We are not to debate, force or manipulate them, nor to appeal to their emotions. Don't be pushy. There should be no proselytizing, such as some sects do, to get someone to agree with our particular religious outlook. The Holy Spirit will do the "soul-winning." Our only purpose is to witness for Christ.

Dr. Joel Heck, professor of religion at Concordia College in Wisconsin, emphasizes we also need to witness on the listener's level. He lists four word categories to avoid: big words, turn-off words, confusing words, and phrases that convey poor theology. Most unbelievers have no idea what is meant by "sanctified," "propitiation," "repentance," "blood of the Lamb," or confusing expressions like "open the door of your heart."

We should be careful to speak simply and directly, concerned with explaining the Gospel and answering the lost person's questions. If we are faithful to sow the seed, God will do the rest.

Evangelism is not just for the unchurched either. Our mission is to witness to all people, even inside the church.

We may assume church members already know the Gospel. However, there are those whose faith may be weakening or who are uncertain of their salvation. When we talk to them about Christ, we can often tell from their responses where they are in their faith. In the sharing of our faith, the believer may be strengthened and the unbeliever given hope.

A part of life

Evangelism, then, is not confined to formal visits or to any one activity. It is an essential part of every Christian's life.

There are evangelists, such as Billy Graham, who reach millions of people. But we are evangelists who share our faith with our family, friends, neighbours, co-workers, acquaintances and strangers alike. We are constantly witnessing to the faith by all that we do and say and are to each other.

Someone has compared being a witness of Christ a court room scene. As a witness, we are sworn in and questioned before a judge, jury and attorneys. We are called to testify what we saw on a certain time, in a certain place. And we tell the truth. We testify.

We are to do the same in our daily lives. We are to tell what we know about Christ, simply and in our own words. Then we can hope to gain a response such as Kim received from her young friend: "You are the first person who ever made me understand and believe that being a Christian can be neat!"

We are being evangelists when we tell others what God has done for us in Jesus Christ, in Christian love. That is our mission.

Velva Lorenz lives in Stockton, Calif.

Evangelizing: the Reformed dilemma

...continued from p. 9

are still to make the well-being of the poor a priority in our lives.

So it is with evangelism; we can all contribute something. After all, our faith journey is to be a stretching kind of a thing which sometimes pulls us into areas like evangelism that seem unnatural and totally outside of our every day experience. We must respond to the need around us, whatever it is. Plenty of unsaved people cross our paths every day. They need to be led to faith in Jesus Christ. We are called to do what we can; to look for opportunities to reach these people in our day-to-day lives. Whenever possible, we must try to make it clear to our neighbours and co-workers that we are more than just "nice people who go to church."

Yes, it is true that when we talk about our faith people sometimes feel uncomfortable and put on the spot. At times this is unavoidable. Unfortunately, evangelism is often like fund-raising or getting volunteers; it often takes a direct one-on-one approach to get the person to respond.

Witnessing with our Christian lifestyle is not enough by itself. It needs to be coupled with more overt evangelism. It is simply too important to be left in the hands of professional evangelists only. It must be more integrated with our every day life. We must be diligent in keeping evangelism as an important part of our Reformed outlook.

Dean Mc Rae is a member of Zion Chr. Ref. Church in Oshawa, Ont., and lives in Whitby, Ont.

Ecumenical movement is strong in local congregations

NEW YORK, N.Y. (EP) — A "remarkable contradiction" is occurring within the North American churches, according to the Rev. Joan Brown Campbell, general secretary of the National Council of Churches. Local congregations are vibrant and fiscally strong while national denominations struggle and face retrenchments.

One explanation for this situation that has been "omitted or ignored," she said, is the ecumenical reality. Ecumenism has reshaped the way ordinary members in the churches understand the phrase "Christian living," she said. The typical church member lives ecumenically — and without apology. Neighbourhoods are ecumenical and so are workplaces.

In an article on "The Church in the '90s: Trends and Developments," which appears in the newly released *1992 Yearbook of American and Canadian Churches*, Campbell says that "an ecumenical understanding of what it means to be Christian, individually and socially, has impacted the life of the churches at their deepest level."

Yet the NCC executive did not hide the fact that tensions within the denominations are often reflected in the ecumenical community. When the churches argue over such issues as abortion and homosexuality, these divisions affect ecumenical agencies, she said.

One recent example was when five Eastern Orthodox bodies first suspended and nine months later renewed their NCC membership because they said "the NCC identifies too strongly with its most liberal churches." Campbell said this showed the Orthodox take seriously the NCCs description of itself as a council of the churches. This "is not a struggle between the Orthodox and the NCC but a struggle between and among the churches," Campbell said. She believes the struggle has "transforming power" for the ecumenical movement in the United States and Canada.

Although the Roman Catholic Church is not a member of the National Council of Churches, the U.S. Roman Catholic bishops in 1991 granted an *imprimatur* to the New Revised Standard Vision of the Bible. "No single event since the Second Vatican Council will do more to strengthen ecumenical ties than the use of the same Bible by faithful men and women in the cities and rural areas of our country," wrote Campbell.

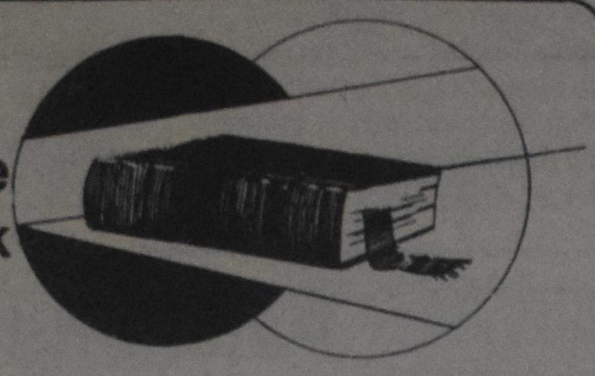
Billy Graham's visit to the NCC general secretary in 1991 was an example of the hope and promise of ecumenical dialogue, said Campbell. Graham came to express solidarity with fellow Christians who call Jesus Lord and Saviour and witness in his name to the needs of the poor and work for justice and peace, said Campbell. Graham expressed a desire to work more closely with the NCC, especially in Eastern Europe.

Church

Marian Van Til, page editor

Bible Notebook

Al Wolters



'I Suffer Not a Woman'

"I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (1Tim 2:12 KJV)

"I do not permit a woman to teach or to have authority over a man; she must be silent." (1 Tim 2:12 NIV)

As everyone knows, this is one of the hotly debated texts in the controversies surrounding the ordination of women. The apostle here seems to be clearly restricting the role of women in some way, and the context suggests that this restriction applies to her activities in the public worship service. Furthermore, the apostle goes on to ground his prohibition in the facts of Creation and Fall, which makes it difficult to regard it as culturally relative, comparable to Paul's injunction to Christians elsewhere to greet each other with a holy kiss.

This is a touchy issue around which Christians are easily polarized, especially with the increased awareness in our day of the ways in which women have been, and continue to be, the objects of pervasive discrimination and abuse. The pressure has become intense either to dismiss our text as one more example of misogyny (hatred of women) or to find some exegesis of it which does not stand in the way of the full exercise of women's gifts in the ecclesiastical sphere.

As a result, many different attempts have been made in recent years to find a plausible alternative to the traditional interpretation of this stubbornly non-egalitarian text.

An impressive new proposal

The latest, and in some ways the most impressive, exegetical proposal along these lines is the recently published book-length study by Richard C. Kroeger and Catherine C. Kroeger entitled *I Suffer Not a Woman: Rethinking 1 Timothy 2:11-15 in the Light of the Ancient Evidence* (Grand Rapids: Baker, 1992). The book is impressive because of the wide-ranging scholarship that it brings to bear on the question of the religious situation in Ephesus at the time the apostle addressed this epistle to Timothy, who was in Ephesus at this time.

According to the Kroegers, a husband-and-wife team who have both taught in evangelical seminaries, Paul's famous prohibition should be read in the light of a Gnostic heresy that was disturbing the Ephesian church at the time. If we reexamine the original Greek of Paul's words in the light of this heresy, it becomes clear that the apostle is directing his prohibition against that specific heresy, which involved the teaching, among other things, that Eve had preceded Adam and had in fact been his origin.

The alternative translation of verse 12 which the Kroegers propose reads as follows: "I do not permit woman to teach nor to represent herself as originator of man but she is to be in conformity [with the Scriptures]."

'Teach' means 'teach false doctrine'

Now this translation still contains the prohibition to teach, but the Kroegers argue that "teach" here means "teach false doctrine," and that the teaching in question is defined by the words which follow. Paul is concerned to oppose a specific heresy in Ephesus at the time, and the reference to Creation and Fall in the subsequent verse does not universalize his prohibition, but is rather a part of his refutation of the Gnostic heresy.

Clearly, if the Kroegers are right, then we have at long last found a plausible alternative exegesis of this much-debated text, which has always seemed to be an obstacle to the ordination of women to every office in the institutional church.

Of course, we need to be alert to the danger that this exegesis is simply an exercise in wishful thinking, and that the Kroegers' proposal is based not so much on historical and linguistic facts as on their own agenda in the current debate about women's ordination.

In my next column I intend to give my own evaluation of the impressive amount of evidence amassed by the Kroegers.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont.

Call to prayer for Muslim world brings an enthusiastic response

AMSTERDAM, the Netherlands (EP) — Support is spreading for a special month-long Christian prayer focus on the world's billion-plus Muslims. Several major mission agencies have responded to the invitation to join in the worldwide prayer campaign being organized by Youth With A Mission (YWAM). Campus Crusade for Christ International, Arab World Ministries and the Center for Ministry to Muslims in Minneapolis, are among those wanting to participate in the Thirty Day Prayer Project.

Others indicating support for the global prayer program include leaders of the AD2000 movement and the Evangelical Fellowship of Mission Agencies in the US. Hundreds of staff and supporters of these other groups are expected to join YWAM's 7,000 staff around the world in special prayer and intercession from Feb. 20 to March 23.

Planned to coincide with the Islamic holy month of Ramadan as "an act of identification," the event is being organized to pray for greater breakthroughs for the Gospel among Muslims, an increased commitment to prayer by Christians, and more missionaries. A special prayer guide is being prepared detailing needs and opportunities in different parts of the world.

Prayer participants — also expected to include members of local churches who want to join in — will be encouraged to include some form of fasting in their month. "We expect that many people will want to demonstrate to God their commitment to loving prayer for Muslims people by fasting for perhaps a meal or for a longer period of time, but we are not suggesting they should observe Ramadan in the way Muslims do," says YWAM's international executive director, Floyd McClung.

Should be characterized by humility, love

McClung's clarification followed press reports in the Netherlands which suggested that YWAM workers were to be actually participating in the Muslim holy month, one of the five Pillars of Islam. Letters and phone calls were received at the mission's Dutch national headquarters from puzzled supporters.

"Praying for the Muslim world during Ramadan is very different from observing the Muslim holy month itself," commented Netherlands YWAM national director Jeff Fountain. "Of course our desire is to see the spread of the Gospel across the Muslim world."

The Thirty Day Prayer Project was announced by YWAM's international leadership team after a meeting in Egypt earlier this year when they heard reports of Muslim people turning to Christ in unprecedented numbers and ways. "We believe that God is wanting to prepare his church for a wonderful move of the Gospel through the Muslim world, and that we need to prepare ourselves for this," said McClung. "As well as praying for the Muslim world we will also be using this as a time of reflection and, where necessary, repentance. It is not a militant action, but something we hope will be characterized by humility and love.

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.

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Friends of God

Wayne Brouwer

Aliens

"How can we sing the songs of the Lord while in a foreign land?" (Psalm 137: 4).

Three people were watching a news documentary on television. The announcer declared that she was about to lead her audience through the dark underworld of humankind's "oldest profession," as she put it, the pathos of prostitution.

"That's not quite correct," said the doctor among the three. "After all, before there was even sexuality among humans, God took a rib out of Adam and formed it into Eve. He performed a nice piece of surgery, so I think medicine is the world's oldest profession."

"True," responded the engineer. "But don't forget that the act of creation was itself the greatest engineering feat ever accomplished! My profession is older than yours!"

"Well," came the word from the politician, "before God made the world, the Bible says that there was nothing but chaos, darkness, and void. Wouldn't you agree that that's the business of politics? My profession dates back further than anyone's!"

The politics of alienation

However you might feel about that last remark, it proved true for the writer of Psalm 137. Exiles in a strange land, the left-over Jews found themselves wondering about the politics of chance and the curse of foreign domination. The closing notes of vindictiveness sound more cruel than devout, but only to those of us who have never lived the constant death of alien loneliness in a mean and spiteful culture.

The question for us is whether we can sing Psalm 137 in the freedoms and tolerance of North American society. Perhaps it is reserved for the voices of displaced peoples only?

Not so, according to St. Augustine. Fifteen hundred years ago, in an age dominated by the church, he used Psalm 137 to speak of the natural cry of the godly soul while living, as he put it, between Jerusalem and Babylon. Our tendency, he said, is ever to conform to the norms and culture of Babylon which surrounds us. "Sing us a song ..." we're told, but always for the sake of sport and dance in societies that find their definition in the self-sufficient world of Babylon.

Said Augustine, "... If ye wish not to be willows of Babylon fed by its streams and bringing no fruit ..., sigh for the everlasting Jerusalem: whither your hope goeth before, let your life follow ...."

Lest we forget ...

Several generations ago, Augustine's reminder and the Psalmist's song came together in another powerful way. The year was 1897. Queen Victoria had ruled the British empire for 60 years and England decided to throw a party in her honour. The Union Jack flew above every continent in every corner of the world, and school children learned with pride: *The sun never sets on the British Empire.*

Rudyard Kipling was the story-teller and poet of the day. He was commissioned by Parliament to "write a little something" for the celebrations. But when the poem appeared, the nation was shocked. It didn't fit with the mood of merriment. It was a dark and somber "*Recessional,*" and it went like this:

Far-called our navies melt away —
On dune and headland sinks the fire —
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget — lest we forget!

Some sing Psalm 137 in the pain of political exile. May their sojourn in captivity be brief! All of us, however, who know with our anticipated memories the New Jerusalem of Revelation's visions, sing Psalm 137 in the aching of spiritual exile. It's what the *Heidelberg Catechism*, in its first major section, terms "Das Elend" — alienation, displacement and exile.

The moment we grow comfortable with that "misery," we'll have forgotten Jerusalem.

Wayne Brouwer is a pastor at First Chr. Ref. Church in London, Ont.

Peter and Marja are IN

Dear P & M:

I've often thought of writing: life has presented me more questions than answers but I've never actually taken the time to pick up paper and pen to write you. The urge to do so is strong right now, so here goes.

I am a single parent with five children and have been divorced for about six months. My husband and I had been separated for three years prior to our divorce, so the reality of our marriage breakdown has almost been accepted, though the very thought of it still makes me shudder.

Now my question. Almost every time the subject of divorce comes up someone automatically says, "We hope soon you'll meet a nice man again"; or "Do you think you'll ever get married again?" I never know how to respond because emotions well up in me and make me want to scream, "It's okay the way my family is now. We're really working hard at trying to accept things the way they are. Do we really look like we're missing somthing?" My experience with marriage has caused a lot of pain and grief, so for now I prefer our family this way. What's wrong with being single and a parent at the same time? So what if my family is somewhat different than someone else's!

I know that most people mean well, but how do I react? What do I say, especially to those in the church community? They have been a very good support to me and the children and I know that they are trying to say something positive, yet it rubs me the wrong way. It's like saying that all my problems would be solved and we'd live happily ever after if I remarried.

It seems that we live in a couple-oriented society: until we are in a relationship our lives are on hold and we are truly living only when we are married. It's not that I've ruled out the possibility of that happening again, but right now we must accept the way our family is today and feel good about it.

Dear Rubbed the Wrong Way:

You have a very healthy attitude about your situation. It leaves us thrilled for your children who need your focused love and support. It also leaves us with a hopeful feeling about you since you are giving yourself the time and space to heal past wounds and deal with all the things that are happening in your family right now.

You're right. We do live in a couple-oriented society, even though statistically there have never been more single-parent families than today. Perhaps this push towards marriage is especially strong in the church because Christians have not fully come to terms with the fact that marriage breakdowns can also occur among people who love the Lord. But we find the pressure on you to remarry quite ironic! In theory, the church is dead set against separation, divorce and remarriage; yet in practice your fellow church members actually encourage you to find another marriage partner.

It occurs to us that many people suffer from co-dependency. They don't see themselves or others as complete without a partner. This is in sharp contrast to the view of the Apostle Paul who went so far as to wish that everyone was single as he was. He found his completeness in his relationship with Jesus Christ.

It also occurs to us that people don't realize the complications that come with a remarriage and a blended family. They honestly think that you and your children are missing something—a husband and a father. And let's face it, raising a family is a daunting task for all of us. Ideally it is done by a couple. But experience has shown that remarriage often introduces a new set of problems. As Mom or Dad becomes romantically involved with someone else, the children may feel neglected, even betrayed. In conflict and discipline situations the new stepmother or -father find themselves the brunt of a lot of anger from the kids, particularly as those kids get older. All problems are not solved if and when you meet a "nice man." A second marriage does not offer a fairy tale ending where everyone lives happily ever after.

This is not to say that remarriage is not a possibility. But it requires much thought and prayer as well as a realistic awareness and acceptance of all the difficulties ahead. The comments made to you by certain well-meaning church members are romantic illusions. How do you respond? Tell them that you have as many relationships as you can handle right now. Don't be defensive. Just tell them your plate is full. Simplicity is the antidote when life gets complicated. For you, this is a time of recovery and spiritual growth, a time to lean on the Lord and experience his presence.

You state that life has presented you with more questions than answers. Michael Card, one of our favourite contemporary Christian songwriters, has a song on his album *Present Reality* which includes the following refrain. We found ourselves humming it as we wrote this column, so we'll leave you with his words.

Could it be you make your presence known/so often by your absence?/Could it be that questions tell us more/than answers ever do?/Could it be that you would really rather die/than live without us?/Could it be the only answer/that means anything is You?

("Could It Be?" based on 1 Cor. 1:18-25 and 2 Cor. 4: 18, found on Michael Card's album *Present Reality*. The Sparrow Corporation, 1988.)

Write to: P&M
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Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

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Clinton, Fenwick,
1952 October 13 1992

"He has showed you, o man, what is good. And what does the Lord require of you? To act justly and to love mercy and to walk humbly with your God" (Mic. 6: 8).

We, the children of

PETER and JOHANNA GUETTER
(nee VELDHUIS)

invite you to share with us as we celebrate 40 years of marriage and 40 years of God's love and care in the lives of our parents.

John & Carolyn — Manheim, Pa.
Joyce & Henry DeVries — Wellandport
Juliann, Wendy, Kevin, Sharlene, Scott
Ron & Irene — Edmonton
David & Brigette — Meadowvale
Henry & June — London
Ryan, Danielle
Rick & Wilma — Port Perry
Jordan
Ken & Trish — Waterloo

An open house will be held at Bethany Chr. Ref. Church, Fenwick, Ont., on Saturday, Oct. 17, 1992, from 2-4 p.m. Best wishes only.

Home address: 803 Church St., Fenwick, ON L0S 1C0

Beilen Kincardine
1947 October 21 1992

ALBERT and ANNIE MOES
(nee SCHIPPER)

"Thy word is a lamp to my feet and a light to my path" (Ps. 119: 105).

With thanksgiving to our Lord and our hearts full of praise we announce the 45th wedding anniversary of our parents and grandparents.

Lots of love Mom and Dad, Opa and Oma.

Henry & Ali Moes
Dianne, Hilary, Timothy
Jane & Jerry Van Arnhem
Kevin, Robert, Brian, Karen
John & Christine Moes
Rebecca, Daniel, Heidi
Rhoda & Bart Wassing
Ann-Marie
Ron & Kathy Moes
Laura, Kerissa, A.J.
Rick & Christine Moes
Eric, Andrew, Sarah

Dresden October 11 London

With joy and thanksgiving, we,

JAKE and ANN VANDERLEEUW
(nee OKKEMA)

are happy to announce our 35th wedding anniversary with our children,

Julie & Richard Schilstra — Dunnville
Jason, Kimberley, Corey, Brittney
Gary & Marlene Vanderleeuw — London
Gregory, Kevin, Eric
Sylvia & Scott MacKenzie — London
Elaine Vanderleeuw — London

Home address: 58 Snowdon Cr., London, ON N6E 1G4

Personal

Christian female with two small boys, wishes to meet Christian male, age 30-40 for possible long-term relationship.

Please reply to File #2597, c/o Calvinist Contact, 4-261 Martindale Rd, St. Catharines, ON L2W 1A1

Dutch-Canadian Christian widow, age mid 60's, would like to meet Christian gentleman for friendship, "gezelligheid" and perhaps marriage. Loves to travel. Please write to: **File #2595 c/o Calvinist Contact, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1**

Anniversaries

1952 1992

"Unless the Lord builds the house, its builders labour in vain" (Ps. 127: 1).

It is with joy and thanksgiving that we announce the 40th wedding anniversary of our parents,

DR. and MRS. HILBERT and LYNN VANDERPLAAT

We are also thankful to God who enabled them to serve together in the ministry from which they will now retire. Mom and Dad, the love you have given us lives on in our children.

We love you:

Peter VanderPlaat — Beamsville, Ont.
Madine VanderPlaat & Gordon Proudfoot —Halifax, N.S.
Devon, Benjamin
Joanne VanderPlaat & Kevin Dykema —Edmonton, Alta.
Nathan, Meaghan, Stefan, Jordan
Aletta VanderPlaat & Dan Lorenz —Grand Rapids, Mich.
Katie
Bernice & Robert VanderSteen —Beamsville, Ont.
Alex, David, Andrew

Open house on Oct. 24, 1992, at Providence Chr. Ref. Church, 448 King Street E., Beamsville, Ont., 2:30 - 5:00 p.m.

Home address: 5022 Hartwood Avenue, Beamsville, ON L0R 1B5

On Oct. 1, 1992,

COR and RIKA VOOGT
(nee DEWAARD)

celebrated their 40th wedding anniversary.

I Corinthians 13.

With love from your children and grandchildren:

Frank Voogt — London
Corey, Aaron, Gloria
Roger & Darlene Voogt — Oshawa
Peter, Victoria
Steve & Lena Shearer — Cambridge
Andrew, Matthew
David & Gale Voogt — Cambridge
Chauncey, Ryan, Bhrettini
Paul Voogt — London
Mike & Gaina Voogt – London
Trevor, Joshua, Rebecca, Justin
Corrinne Voogt — London (at home)

Obituaries

On Sept. 18, 1992, the Lord took home our dearly beloved daughter, sister, sister-in-law and aunt,

SJOERDJE BOONSTRA
(nee LOOYENGA)

at the age of 61, after a courageous battle with cancer.

It is our prayer that the Lord will strengthen and sustain Simon and the family.

Psalm 23.

Mrs. Dirkje Looyenga — Brampton
Dorothy & Jake Kuiken — Rockwood
Dorothy & Tex, Charlie & Hetty, Susan & Rob, Helen
John & Ali Looyenga — Acton
Rick, Harry & Rhonda, Sid & Hilda, Rosemary & Larry, Gerald
Ann Looyenga — Acton
Brenda & Joszef, Anthony

It pleased the Lord to take to Himself our dearly beloved Father, Grandfather and Great-grandfather,

MR. HENDRIK FIDOM

on Aug. 11, 1992, at the age of 92.

Also our dearly beloved Mother, Grandmother and Great-grandmother,

MRS. MARIA GERDINA FIDOM
(KASTELEIN)

on Sept. 27, 1992, at the age of 88.

"The Lord will keep your going out and your coming in" (Ps. 121: 8).

Fondly remembered and sadly missed by their children:

William & Anna Fidom — Belgrave, Ont.
Ruth & Clarence Vanderlei — Londesboro, Ont.
Anthony Fidom — Clinton, Ont.

Also loved by 12 grandchildren and 14 great-grandchildren.

For rent

For rent in Palmetto, Florida, a mobile home, 12' x 49', with Florida room. Available Oct., Nov., and Dec.

Phone: (416) 945-0820

Obituaries

"Safe in the arms of Jesus."

On Sunday, Sept. 6, 1992,

SCOTT HAALSTRA

age 3 years and 10 months, was called home to eternal glory, through a tragic car accident.

Loved and missed by:

Dad, William Haalstra.
Mom, Mary Haalstra (nee Snip).
Grandparents, George and Joyce Haalstra and John and Cathy Snip.
Great-grandparents, Mr. and Mrs. Clarence Snip.
Plus many uncles, aunts and cousins.

Home address: R.R. #2, Dunnville, ON N1A 2W2

Ferwerd, Fr. Chatham, Ont.
March 27, 1919 Sept. 9, 1992

"Surely goodness and mercy will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps. 23:6).

After a short illness, the Lord called home

DON (DOUWE) HOLWERDA

Beloved husband of Lena, nee Luyt.
Dear Father and Pake of
Joyce & George
Lee and Matthew, Ilderton, Ont.
Jeanne and Gary
Corinna, Cindy and David, Blenheim, Ont.
Eleanor and Douglas, Vancouver, B.C.
Donna Lee
Carmen and Levon, Wolfsville, N.S.

Funeral service was held at First Christian Reformed Church in Chatham, Ont.

Correspondence address: 481 Indian Creek Road West, Chatham, ON N7M 2E4

Katwoude, N.H. Napanee, Ont.
Sept. 14, 1935 Sept. 20, 1992

"But from everlasting to everlasting the Lord's love is with those who fear Him" (Ps. 103: 17).

Suddenly on Sunday, Sept. 20, 1992, in the Lord's house, the Lord took home our dearly beloved husband, father and grandfather,

HANK KELDERMAN

at the age of 57 years.

Corry Kelderman
Rick
Caroline & Doug Prinsen
Joshua
Marlene & Paul

Funeral service was held on Sept. 23, 1992, at Westside Chr. Ref. Church, Kingston, Ont., with the Rev. John Groen officiating.

Correspondence address: R.R. #1, Napanee, ON K7R 3K6

On Aug. 19, 1992, the Lord called home our dear brother-in-law, and uncle,

GEERT METSELAAR

of Hoogeveen, the Netherlands, at the age of 63 years, after much suffering with cancer.

May the Lord comfort his wife Lammy and their children and grandchildren.

Jan Pieters — Nieuweroord, the Neth.
Dikkie Pieters — Hollandseveld, the Neth.
Riek Reinders — Palmerston, Ont.
Henk & Ge Pieters — Hoogeveen, the Neth.
Hilly & Herman Bolink — Nobleford, Alta.

nieces and nephews.

* * * * *

And on Aug. 21, 1992, the Lord called home, very suddenly, our dearly loved brother and uncle,

JAN PIETERS

of Nieuweroord, the Netherlands, at the age of 77 years.

Our comfort is to know that the Lord was their Shepherd.

Dikkie Pieters — Hollandseveld, the Neth.
Riek Reinders — Palmerston, Ont.
Henk & Ge Pieters — Hoogeveen, the Neth.
Lammy Metselaar — Hoogeveen, the Neth.
Hilly & Herman Bolink — Nobleford, Alta.

nieces and nephews.

Accommodation

Accommodation wanted **or** roommates to **share accommodation** in the Beamsville, Grimsby area.

Please call (416) 563-8402

Obituaries

On Sept. 20, 1992, at His appointed time, the Lord took to Himself our dear brother,

PETER MULDER

in his 57th year.

Beloved and loving husband of Janey.

He was a dearly loved brother of four sisters:

Jeanette & Albert Vanderzwaag — Dundas, Ont.
Frances Voortman — Waterdown, Ont.
Clara & Clarence Bootsma — London, Ont.
Jane & Luke Drost — Surrey, B.C.

In 1956 Pete became a dear stepbrother to:

Jake & Jenny Deweerd — Langley, B.C.
Tony & Jennie Deweerd — Caledonia, Ont.
Joe & Margaret Deweerd — Waterdown, Ont.
Janette & Bert Bos — Cambridge, Ont.
Ann & Adrian Kloet — Hamilton, Ont.
Greta & Bill Kroeze — Ancaster, Ont.
Riekie & Bob Kramer — Pickering, Ont.
Ruth & Rick Jongejan — Beamsville, Ont.

He was also a dear Uncle Pete to numerous nieces and nephews.

Although our hearts are deeply grieved, we find comfort in the knowledge of Pete's love for the Lord and the assurance of his salvation.

May this also uphold Janey and Bert, Clarence, Harold and Katie and their families.

On Sept. 22, 1992, the Lord called home our dear husband, father, and grandfather,

NICOLAS NIEMANTSVERDRIET

at the age of 69 years.

Beloved Husband of Johanna Niemantsverdriet (nee Vander Spoel) for 45 years.

Dear Father and Grandfather of:

Johanna Niemantsverdriet — Edmonton
Trevor
Alida & Jake VanderWoude — Medicine Hat
Seth, Sara, Erin
Irene & George Wybenga — Edmonton
Nicolas, Jeremy, Stephen, Geoffrey
Helen & Louis Bos — Edmonton
Shari, Nathan, Candace, Larissa
John & Karen Niemantsverdriet — Vernon, B.C.
Nicole, Shawn, Gregory
Audrey & Tim Eerkes — Edmonton
Charmaine

Dear Brother and Uncle of Ton & Nies, Anna, Leen & Tina, Pieter & Iet Niemantsverdriet, and families.

"And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14: 3).

The Lord in His infinite wisdom has taken unto Himself on Tuesday, Sept. 22, 1992, our dear Mother and Oma,

MARIA PIETERNELLA VANDEREE
(nee BRAKMAN)

at the age of 83.

Widow of Jacobus Vanderee since March 2, 1990.

Jake & Nel Vandergaag (nee Vanderee) — Chatham, Ont.
Marjann & Andy Baartman, Gerald & Nancy Vandergaag, Wendy & Nick Mans, Sharon Vandergaag - Henry Salamons, Yolanda & Dave Baartman
Izak & Linda Vanderee — Thornhill, Ont.
Anita & Jake Bouwman, Jack & Evelyn Vanderee, Marilyn & Fred Pilon, Norman & Nicole Vanderee, Sonya & Norman Kampen
Douglas & Betty Selders (nee Vanderee) — Stroud, Ont.
Jacalyn Selders - Anthonie Boekestyn, Michele & Peter Kapteyn, Lisa Selders, Douglas Selders

and Oma of 28 great-grandchildren.

The funeral took place on Thursday, Sept. 24, 1992, Rev. J. VanRietschoten officiated.

Correspondence address: J. Vandergaag, 128 Indian Creek Road, Chatham, ON N7M 5J6

Classifieds/Events

Help Wanted

We are looking for a couple or a person to drive to Florida in our car. Around Bradenton.
Mr. and Mrs. J. Hartman, 1415 Upper Wellington St., Apt. 115, Hamilton, ON L9A 5E8.
Phone: (416) 383-9861

PASTOR NEEDED
John Calvin Chr. Ref. Church, Truro, Nova Scotia, is seeking a pastor to lead our congregation of appr. 40 families.
Please send inquiries to: **Mr. Andy Verboom, R.R. #2, Stewiacke, NS B0N 2J0. Tel.: (902) 639-2288.**

For Rent

For rent in **Florida, Ft. Myers,** 3-bedroom furnished bungalow, pool, quiet residential area, short drive to beach, walk to stores. Still some time available. $540 U.S. P.W. plus tax.
Call Betty at (813) 332-4849

One-bedroom mobile home in Winter Haven, Florida, across the lake from Cypress Gardens. One mile to plazas. Boat rental in park. Available from Nov. 1, 1992 - April 1993. Rates $550. US per month. Reduced rates for long term. **Call (705) 526-3395.**

Teachers

JARVIS, Ont.: Jarvis District Chr. School will be in need of **two teachers due to maternity reasons**, to complete the 1992-93 school year. We will require a **Grade 2 teacher** effective Jan. 4, 1993, and a **Grade 3 teacher** effective Feb. 1, 1993. Please send your letter of application, resumes and references prior to Oct. 16, 1992, to:
Garry Glasbergen, Principal
Jarvis District Chr. School
P.O. Box 520
Jarvis, ON N0A 1J0
For further information please call the principal at **(519) 587-4444** (school) or **(519) 587-5374** (home).

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261 Martindale Rd., Unit 4
St. Catharines, ON L2W 1A1

Help Wanted

Seeking a pastor

We invite inquiries from pastors familiar with Church Growth principles to assist the Scarborough Christian Reformed Church in suburban Toronto in a team ministry geared to evangelistic outreach in a multi-racial community. We are looking for leadership with goal setting, equipping members and ministry to young people.

Contact Bob VanderVennen,
1 Massey Square, Suite 1910, Toronto,
ON M4C 5L4,
phone (416) 690- 4774.

HELPWANTED

Christian businessman in **Lambton County**, is looking for a young man to train in his Heating Service Business.

Applicant should have mechanical and electrical skills. Will need to take some courses for required licences. Wages while training will be low. Possibility of taking over business in 3-4 years.

Please reply to:

File #2596, Calvinist Contact,
4-261 Martindale Rd., St. Catharines,
ON L2W 1A1

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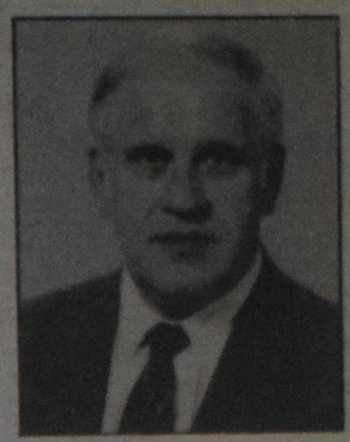

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Fax: 011-31-5291-51927

Events

Garry Glasbergen

Principal of Jarvis District Christian School

and

Femmy Walpot

Vice principal of Jarvis District Christian School

have dedicated

25 years

of their lives to the cause of Christian education.

We invite you to share in the festivities being planned to thank them and to celebrate the faithfulness of God who has blessed their work.

Date: Friday, October 16, 1992

Where: Jarvis District Chr. School gymnasium

Time: Open house from 7:30 — 8:30 p.m.

Program: at 8:30 p.m.

Dominican Republic

The Bible League presents:

A Mission Tour

The Dominican Republic: January 20-27, 1993

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VISIT with your Missionaries — Mission Projects
SEE Bible Distribution
ENJOY Christian Fellowship

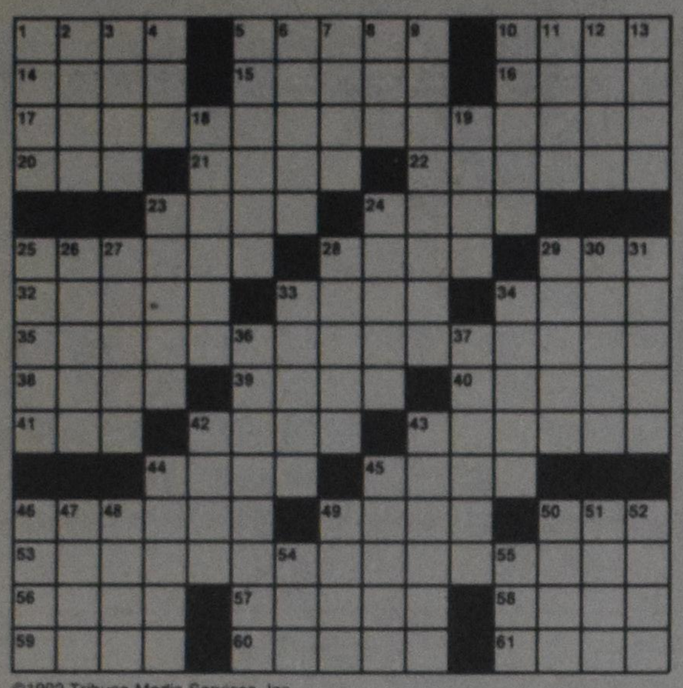
Second Week Stay Optional.

Personally escorted by:
Rev. John G. Klomps
Executive Director, TBL

For complete information and reservations, please call or write:
The Bible League,
Box 524, Station A, Weston, ON M9N 3N3
Telephone: (416) 741-2140

Events

This week's Puzzle by James Barrick



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ACROSS
1 Singing voice
5 Step
10 Walks quietly
14 Surmounting
15 Data in columns
16 Inter —
17 Arboretum
20 Print measures
21 Slaughter of baseball
22 Have thoughts
23 Fellows
24 Gen. Bradley
25 Late opera great
28 Check
29 "— Rheingold"
32 Circa
33 King
34 Unwavering
35 Schwarzenegger film
38 Advantage
39 Large multitude
40 Sunday dinner fare
41 Brackish water
42 Connections
43 Beasts
44 Robust
45 NYSE membership
46 Soluble salt
49 Read
50 That guy's
53 Certain dwelling
56 An Adams
57 Fierce look
58 Desire
59 Meeting: abbr.
60 Creature of myth
61 Engrossed

DOWN
1 Naive one
2 Unseen particle
3 Inebriates
4 Water-cure establishment
5 Smarts
6 Mexican food
7 Desert robes
8 Unfavorable
9 Military unit
10 Kitchen gadget
11 Robert or Alan
12 Legislature
13 Healthy, in a way
18 Cancel
19 Eng. architect
23 Get away from
24 Eared seal
25 Hardens
26 Stand
27 "Ars —, vita brevis"
28 Criticizes
29 Old gold coin
30 Came to be
31 Clans
33 See eye to eye
34 Muzzle
36 Cetain barriers
37 Roving in search of adventure
42 Short story
43 Generic payee
44 The underworld
45 Frightful
46 Times
47 Put cargo aboard
48 Malay dagger
49 Oyster
50 — and now
51 British dean
52 Dance movement
54 A state: abbr.
55 Mire

Last week's Puzzle

G	O	L	F	S		B	A	B	E		W	A	D	S
A	T	A	L	L		A	M	A	N		I	N	I	T
R	O	D	E	O		R	E	N	D		N	I	N	A
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C	R	O	W		N	O	V	E	L		S	E	A	R
O	N	E	S		D	R	O	N	E		E	R	M	A
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C	A	N	S		A	R	O	W		A	T	R	I	A
A	L	E	E		L	E	S	E		R	E	I	M	S
N	E	S	T		P	E	E	R		S	N	A	P	S

Calendar of Events

Oct. 7-15	"Jubilate Deo" and "Het Zuiderkoor," two well-known choirs from Holland, present combined concerts in Ontario. All events start 8 p.m. **Oct 7**: Dundas St. Centre United Church, **London; Oct. 9**: Central Presb. Church, **Hamilton Oct. 10**: College Park 7th-Day Adv. Church, **Oshawa; Oct. 12**: St. George Anglican Church, **Guelph; Oct. 14**: Maranatha CRC, **St. Catharines; Oct. 15**: Holland Chr. Homes, **Brampton**.
Oct 7-17	Organ/trumpet recitals by Andre Knevel and the Brouwer brothers. All events at 8 p.m. **Oct. 7**: CRC, **Chilliwack**, B.C.; **Oct. 9**: Maranatha Can. Ref. Church, **Surrey**, B.C.; **Oct. 10**: Can. Ref. Church, **Abbotsford**, B.C.; **Oct. 13**: Emmanuel CRC, **Calgary**, Alta.; **Oct. 14**: South Minster United Church, **Lethbridge**, Alta.; **Oct. 16**: CRC, **Chilliwack**, B.C.; **Oct. 17**: Trinity CRC, **Clearbrook**, B.C.
Oct. 13-30	CSS's Adriana Pierik will be in the **Lower Fraser Valley**, B.C.
Oct. 16-18	M2/W2 10th anniversary celebrations at Lendrum MB church, **Edmonton**, Alta. Also at Dalhousie MB Comm. Church, **Calgary**, Alta., and Community Hall, **Duchess**, Alta. Speaker: Vicky Dyck.
Oct. 16	Inauguration and public address of Dr. Bert F. Polman, 8 p.m. Redeemer College, **Ancaster**, Ont. Reception follows.
Oct. 17-22	Mini-concert tour by Willem Van Suydam (organ), The Drost Brothers (trumpets), and Bert Koelewijn (piano). All events at 8 p.m. **Oct. 17**: West End CRC, **Edmonton**, Alta.; **Oct 19**: Can. Ref. Church, **Neerlandia**, Alta.; **Oct. 21**: Can. Ref. Church, **Carmen**, Man.; **Oct. 22**: Grace Anglican Church, **Brantford**, Ont.
Oct. 17	Annual meeting of the All Ont. Diaconal Conference at John Knox Chr. School, **Brampton**, Ont. Join over 400 in a day of fellowship & training. Choose from 16 workshops and 15 seminars to help you grow in a ministry of mercy in Christ's name. Call (416) 646-4511 for a registration form.
Oct. 20	Organ concert by Andrzej Chorosinski (Warsaw, Poland), 8 p.m., St. Catherine Cathedral, Church St., **St. Catharines**, Ont.
Oct. 22-23	"Heart to Heart; Nation to Nation," a special CPJ event celebrating the work of John Olthuis, former CPJ researcher and currently active as an aboriginal rights lawyer. **Oct. 22**: First CRC, **Langley**, B.C.; **Oct. 23**: Emmanuel CRC, **Calgary**, Alta; **Oct. 24**: Chr. High School, **Edmonton**, Alta. Watch local announcements!
Oct. 23	"The Ambassadors" in concert, 8 p.m., Ebenezer CRC, **Jarvis**, Ont.
Oct. 23	Concert by Andre Knevel (organ) and Jackie Sipkes (trumpet), 8 p.m., Maranatha Can. Ref. Church, **Fergus**, Ont.
Oct. 23-Nov. 7	World Home Bible League multi-media presentation "More than a Song," **Oct. 23**: 7:30 p.m., Maranatha CRC, **Cambridge**, Ont; **Oct. 27**: 7:30 p.m. CRC, **Burlington**, Ont.; **Oct. 28**: 7:30 p.m. Mount Hamilton CRC, **Hamilton**, Ont.; **Oct 29**: 8 p.m., CRC, **Tillsonburg**, Ont.; **Oct. 30**: Bethel CRC, **Dunnville**, Ont; **Nov. 7**: 7:30 p.m. Providence CRC, **Beamsville**, Ont.
Oct. 24	"The Ambassadors" in concert, 8 p.m., First CRC **Hamilton**, Ont.
Oct. 24	"Reclaiming our Heritage," Province-wide rally of the Chr. Heritage Party, 4:30-8:00 p.m., Polish Canadian Cultural Centre, **Calgary**, Alta. For info. call (403) 252-3673.
Oct. 24	Concert by Jonathan Oldengarm (organ) and Jennifer Hoover (piano), 8 p.m., Trinity United Church, **Listowel**, Ont.
Oct. 24-25	40th anniversary celebrations of Rehoboth CRC, **Niagara Falls**, Ont. Info. line (416) 358-7200.
Oct. 30	Ninth annual Senior Citizen's Day, Redeemer College, **Ancaster**, Ont. Speaker: Dr. Justin Cooper (9:30 a.m.). Choir and organ in the afternoon. To register, call (416) 648-2131.
Oct.30	Organ concert by Andre Knevel, 7:30 p.m., Knox Pres. Church, **Elora**, Ont.
Oct. 30-31	Third annual "Toronto Conference on Reformed Theology," Bayview Glen Church, **Toronto**, Ont. Speakers: Mariano Di Gangi, John H. Gerstner and Ronald D. Gleason. For info. call (416) 477-2266.
Oct. 31	Seventh annual all-Ontario Holy Spirit conference, Kennedy Rd. Tabernacle, **Brampton**, Ont. For info. call (416) 278-7969.
Oct. 31	Reunion "Andijker Christelijke Scholen." For info. call Joe Doef, **Lacombe**, Alta. Phone (403) 782-2704, fax (403) 782-2085.
Oct. 31	Meeting of "Christian Rainbows" (family/friends of the long-term mentally ill), 10-3 p.m., CRC, **Ingersoll**, Ont. Speaker: Jerry Van Spronsen. Info. lines (416) 639-1075 and (519) 631-0307.
Nov. 2-14	CSS's Harry Houtman plans to be in **Alberta**.
Nov. 4	Organ recital by Jonathan Oldengarm, 12 noon, St. Paul's, Bloor Street, **Toronto**, Ont.
Nov. 6	"Back to God Hour" rally, 8 p.m., CRC, **Aylmer**, Ont. Speaker: Rev. Dave Feddes. Special music.
Nov. 7	"Back to God Hour" rally, 8 p.m., St. George's Anglican Church, **Guelph**, Ont. Speaker: Rev. Dave Feddes. Special music by OCMA and Andre Knevel.
Nov. 7	Organ/Panflute concert by Sander van Marion and Matthys Koene, 8:15 p.m., Christ Church Cathedral, **Hamilton**, Ont. Tickets: (416) 648-6585/3170.
Nov. 13	"Christian Festival Concert" by the choirs and brass of the OCMA, Leendert Kooij directing, at 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Guest artists: Ellen van Haaren, Sander van Marion and Andre Knevel. For tickets call (416) 636-9779.

Events

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1992 HOLY SPIRIT CONFERENCE

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BRAMPTON, ONTARIO
141 KENNEDY ROAD NORTH (JUST N. OF HWY.7.)

INCLUDING 2 MAIN SESSIONS, AND 6 WORKSHOPS TO CHOOSE FROM. WITH GUESTS: BERN WARREN, MARTIN VYN, MARY-AUDREY RAYCROFT, BRIAN MAHOOD, GERRIT & ALICE VERSTRAETE.

REGISTRATION $20.PP,KIDS FREE, CALL FOR GROUP RATES. REG.STARTS 9:00 AM

A Christian Communications Centre Conference teaching the Word of God since 1982

CALL (416)278-7969
FOR REGISTRATION INFORMATION

Events

All former members and friends of the

Lucknow Christian Reformed Church

are invited to celebrate with us our

40th Anniversary

Saturday November 7th, 1992 & Sunday, November 8th, 1992

Lucknow Community Centre	*Lucknow Christian Reformed Church*
3:00 p.m. Get-together	
6:00 p.m. Buffet	*10:00 a.m.*
7:30 Program & Social	*Celebration Worship Service*

RSVP for Saturday Buffet (519) 395-3765
Syke Sutherland

Ninth Annual
Senior Citizens' Day
at Redeemer College

Friday, October 30, 1992
Beginning at 9:30 a.m.

Church News

Christian Reformed Church

— Ancaster, Ont., CRC is now holding its Sunday services at 10 a.m. and 6 p.m. (instead of 7 p.m.).

October 30, 1992

Christian Courier

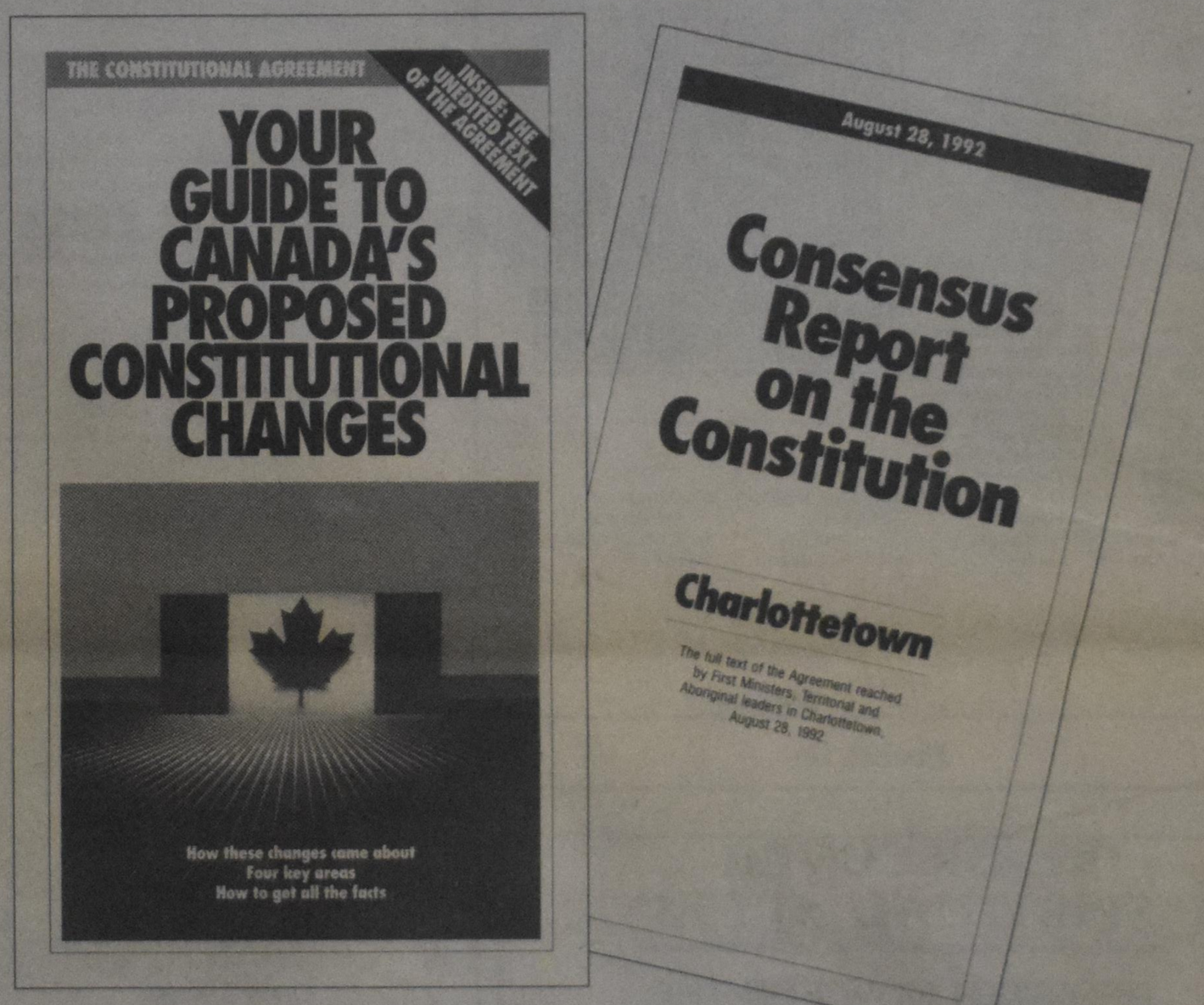
October 31, 1517

Martin Luther

Catch the drift?

OCTOBER 26: THE CONSTITUTIONAL REFERENDUM

COMING TO YOUR MAILBOX SOON


THE CONSTITUTIONAL AGREEMENT
INSIDE: THE UNEDITED TEXT OF THE AGREEMENT
YOUR GUIDE TO CANADA'S PROPOSED CONSTITUTIONAL CHANGES
How these changes came about
Four key areas
How to get all the facts
August 28, 1992
Consensus Report on the Constitution
Charlottetown
The full text of the Agreement reached by First Ministers, Territorial and Aboriginal leaders in Charlottetown, August 28, 1992

Get all the facts!

Many Canadians say they want more information before answering the referendum question on October 26. Between October 9 – 12, households throughout the country will receive an 8-page summary pamphlet that contains another publication – the entire unedited Constitutional Agreement, reached in Charlottetown, August 28. Please look for this information in your mail and take the time to read it so that you can make a truly informed decision on the upcoming referendum.

If you haven't received this publication by October 13, call the toll-free number below and a copy will be sent to your home.

1-800-561-1188

Deaf or hearing impaired:
1-800-465-7735 (TTY/TDD)

Canada